The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8 "
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . 6 P. M.
CHURCH OF THE TRANSFIGURATION, 8 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 6 A. M.

Calendar for September.

14. Thirteenth Sunday after Trinity.
17. Ember Day.
19. } Ember Days.
20. }
21. Fourteenth Sunday after Trinity, St. Matthew, the Apostle.
28. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

5. Sixteenth Sunday after Trinity.
12. Seventeenth Sunday after Trinity.
18. Feast of St. Luke the Evangelist.
19. Eighteenth Sunday after Trinity.
26. Nineteenth Sunday after Trinity.
28. Feast of St. Simon and St. Jude, Apostles.

Poetry.

From Keble's Lyra Innocentium.

The Mother Bird with her Young.

"How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

The Lord who lends His creatures all
A tongue to preach His will—
To Salem came His mournful call,
His last sad word to Sion's wall,
From the green Eastern hill.

The little children waiting by
Wondered to see Him weep.
The louder swelled their duteous cry,
As He in lowliest majesty
Rode down the shady steep.

Thy little heart, so wild and weak,
Perhaps is musing now,
"Had I the joy to hear Him speak,
To see that Eye, so heavenly meek,
Sure I should keep my vow."

Nay, in that hour He thought on thee,
And left a token sure,
Ever in times of vernal glee
Around thee in thy walks to be,
And keep thee kind and pure.

Look how the Hen invites her brood
Beneath her wing to lie,
Look how she calls them to their food,
How eyes, in eager, dauntless mood,
The wheeling hawk on high.

So would thy Lord His pinions spread
Around thee, night and day,
So lead thee, where is Heavenly Bread,
So, by the Cross whereon He bled,
The spoiler scare away.

But be thou gathered:—one and all
Those simple nestlings see,
How hurrying at their mother's call,
To their one home, whate'er befall,
In faith entire they flee.

Selected Matter.

The Charge to Peter to Feed the Lambs of Christ.

A Sermon preached on occasion of the Quarter Centennial Anniversary of the General Protestant Episcopal Sunday School Union, in St. Paul's Chapel, New-York, on the second Sunday after Trinity, being the Feast of St. Peter, in the year of our Lord, M,DCCCLI, by the Rt. Rev. WILLIAM ROLLINSON WHITTINGHAM, D. D., Bishop of Maryland. Published by request.

St. John xx. 15.—Jesus saith to Simon Peter—Simon, son of Jonas, lovest thou Me more than these? He saith unto Him—Yea, Lord, Thou knowest that I love Thee. He saith unto him—Feed My Lambs.

If the word of God itself had not warned us, that they that are unlearned and unstable should wrest its contents to their own destruction, it would seem marvellous that such use could be made of the history of the apostle whom we this day commemorate, as has been made for centuries by large portions of the Church. History, indeed, fully explains to us how the Christian community in Rome acquired that pre-eminence, which, to its own injury, not less than that of others, even to some extent of the whole Christian body, it has so fearfully abused. But, among the many remarkable proofs of human perverseness, even in the profession of the Gospel, and administration of the gifts of God in the organization of the Church, there is none more extraordinary than the attempt, so long and so extensively successful, to persuade men that the pretensions of the Roman Church to its usurped dominion could be placed upon the foundation of Scriptural sanction, by connecting them with the recorded history of St. Peter.

A real but slight connection of that apostle with the Church in Rome is made out, though not from the Scriptures. It is highly probable, though not incontestably certain, that St. Peter received the crown of martyrdom at Rome. It is established beyond fair doubt, that he had previously been concerned in the ordination of one or more of the first Bishops of the Church there. A single word in one of his epistles *may* indicate, and by good authority has been thought to indicate, (though others of more weight have been of another mind,) that he was at Rome when writing it. This is absolutely all that substantiates the claim of Rome to be the See of Peter, and hold through him whatever may be made out for him of authority delegated from Christ.

Yet it is known to all that the very same and much stronger grounds exist for connecting the See of Rome with the great Apostle of the Gentiles. There is equal proof of his martyrdom at Rome. There is the same evidence of his concernment in the ordination of the first bishops of that See. There is absolute certainty, from Scripture, of his two years' residence in the city; and there is his entire epistle addressed to the Church. There is the concurrent voice of all antiquity associating St. Paul and St. Peter in the establishment of the Roman Church.

Yet that Church uses the evidence concerning *the one* apostle, to substantiate its pretension to an exclusive connection with that apostle, and through that connection to set up an exclusive claim; while the very same evidence, and stronger beside, substantiates a connection with *the other* apostle, which destroys the exclusiveness of that with the first, and renders the claim set up on that account untenable and absurd.

It might be otherwise, if the claim were different. Paul and Barnabas founded many churches, and those churches might, with justice, claim all that they derived from their connection with the great apostle, notwithstanding their equal connection with his associate. Apostolicity of origin, and on that account, distinction and consideration among the churches, would be all that they could claim as their inheritance from St. Paul; and the advantage would be increased, not lessened, by the additional presence and activity in their establishment, of St. Barnabas.

But the claim set up as arising from derivation from St. Peter, is that of absolute, unshared, indivisible and inamissible authority and jurisdiction.

Even if allowed to have existed in the apostle, its proof, as derived from him, must consist in evidence of its transmission from him. If *himself* supremely independent and absolute, he must have *passed* that distinction *down* to those whom he ordained, to make them the better for it. But how did he pass it down? No grant is pretended. No deed of gift (plenty as forged gifts have been in connection with this claim) has ever been alleged. No solemn act is asserted ever to have been on record. The single establishment of the succession is the pretended ground of the claim. St. Peter died at Rome; at Rome he had established and left bishops; therefore, the Bishop of that See succeeded to his supposed principality and power.

But in whatever connected Rome and its bishops with St. Peter, St. Paul had an equal, nay, a larger share. How, then, can the mere fact of that connection prove, with regard to St. Peter, what it could not prove with regard to St. Paul? How could more pass from the one than from the other, in an act, or by a relation, in which they were equally concerned?

But, indeed, the fact that they were equally concerned in the relation, proves that the exclusive power claimed as for the one and not for the other, had no existence. St. Paul *could not* have been *associated with* St. Peter, as all antiquity, with one voice affirms that he was, in the foundation of the Church in Rome, if St. Peter had had the exclusive jurisdiction claimed for him, and as from him by succession. Such jurisdiction could admit no partnership in such an act, and the consequent relation. The blessed Clement, their immediate successor, could never have written, as he does, of the two, as "*our* apostles," if one alone had been the head and fountain of the Church. With such a leader as later ages have represented St. Peter to have been, a fellow apostle might have been associated as a follower, as a delegate, as an assistant or successor; but never as a joint founder and common head of a community, tracing its origin equally up to both.

The attempt, then, to connect the usurped authority of the See of Rome with the personal privileges and rank of the chief apostle, is utterly nugatory. Whatever the evidence of Scripture concerning the apostle himself may be, there is a gulf betwixt it and the Church of Rome in succeeding ages, across which not even a link of any chain of tenable proof has yet been shown to have extended.

The day, my brethren, in which we hallow the memory of him whom we willingly own as the chief among his brethren, the twelve foundations of the spiritual City that is built upon the living Rock—and the boldness and pertinacity with which the groundless claims of Rome to supremacy through Peter have been of late asserted, even to the subversion of weak and unstable brethren among ourselves,—must be my excuse for introducing a very different theme by these remarks. I am about to speak of a part of a commission by whish the whole Ministry of the Church has always been and always must be governed and guided, which was nevertheless given personally to Peter "How," it may be asked, "does the command which was given him, to feed the Lambs of Christ, extend beyond his person? Did he receive it for himself alone? or, if he did not, how does it reach, through him, the Church in all times and places?"

The answer to that question is the easy, simple, old and well-established explanation of those promises and addresses to St. Peter which have been so often honestly misunderstood, so often artfully misrepresented and abused.

That Peter had in some respects pre-eminence among the apostles, is indisputable. His pre-eminence was partly natural, partly assigned.

No company of men ever has been or can be absolutely equal. It has pleased God to create us with variety of gifts and endowments that precludes it. Age; constitution, corporeal and mental; temperament; circumstances of birth and training; connections in life, and events of personal history; make differences in men which necessitate pre-eminence and priority among them, when they come together.

Age, temperament and unknown facts of his personal history, gave St. Peter a prominence among the chosen twelve, which is distinct and undeniable. Three times that prominence exposed him to shame and severe reproach. When he heard from his gentle Master, the words "Get thee behind me, Satan; thou savorest not the things that be of God, but the things that be of men:" when his failing faith made him to sink among the waves which he had rashly dared to walk: and when he professed that though all should forsake his Lord, he would never, and was told, in reply, of his approaching dreadful fall: it was the vehemence, the bold earnestness, the honest, but ill-directed energy of *the man* that made the *apostle* pre-eminent among his brethren.

Such pre-eminence could not, by the consistent law which all revelation agrees with all nature to show as governing the dealings of God with man, fail to procure for its possessor additional pre-eminence by assignment. "To him that hath, it shall be given, and he shall have more abundance"—the clue that safely leads through so much of the seeming labyrinth of Providence is the clearly assignable reason of the distinction which our Lord himself so remarkably made among his chosen disciples in favor of St. Peter. It was a personal distinction, on personal grounds; as much so as that still more enviable distinction which gained for St. John his well-known title, "the Beloved Disciple." The willing was accepted, and the forward put forward; the bold set in the front, and the energetic made to bear the burden and meet the shock. Israel was to be first evangelized, and to Israel—stiff-necked and hard-hearted—the son of the flesh, ever given to persecute him born after the Spirit—Peter was made the first evangelist. The partition-wall between Jew and Gentile was to be broken down, and the strong arm of Peter was nerved to give the shattering blow, and endure the brunt of obloquy and opposition that must ensue. Remission of sins in the name of Jesus only was to be proclaimed, and the prompt tongue that first confessed Him to be the Christ, the Son of the living God, was rewarded with the office.

Thus he became what mediæval legend and modern sarcasm have agreed to call the porter of the gates of Heaven, the key-bearer to open the doors long closed, of access to the household of God for the excluded Gentile, of admission to a reconciled Father's home for the sinful but redeemed children of His love.

As such, the preferred apostle was, in the very act, *the symbol* of the whole Christian ministry—of all ministration of the Gospel, and of the whole body of those to whom, throughout all climes and ages, it should be entrusted. *Some one* of the apostles must, of necessity, have been *the first* to lift up his voice and speak, after the outpouring of the Holy Ghost; and *as that one*, Peter became forever what the fathers call him, the chorus-leader, the precentor, the mouth-piece of the apostolic choir, and in that, of all the ministry which sprung from it, and was then concentered in it.

The wondrous harmony in multiplicity of God's fore-arranged designs conformed to this distinction of the apostle all his previous relations to his Lord and to his fellow apostles. As *the symbol of the Ministry*, He was addressed in the sadly misunderstood and wrested declaration, "To thee I will give the keys: and whatsoever *thou* shalt bind or loose shall be bound or loosed in Heaven."

As the symbol of the Ministry, he was told, "If I wash thee not, thou hast no part in me." As the symbol of the Ministry, he received the command, thrice given after a thrice enacted declaration of his love, received in acknowledgment of his thrice committed apostacy from love—"Feed my sheep." The first actor is addressed in reference to the act. The first to loose, to all Israel, on the day of Pentecost, and to Cornelius at Cesarea, the bands of ignorance and unbelief; and the first to bind, in the awful case of Ananias and Sapphira, in the just punishment of infidel hypocrisy; was singled out to receive the promise of the power. The first to feed the flock of God, in the sermon by which three thousand souls were fed with the word of life; and again in the extension of that word to the other sheep, not of that fold, to bring them also in, to be one fold under one Sheperd; was selected, after heart-searching warning and reproof, to receive the precept and official charge. But the *power* and the *office*, of which the exercise was thus enjoined in an address to *one*, the representative and symbol of the rest, was conveyed in terms explicit and of unalterably equal application, *to all in common*. "As my Father hath sent me, so send I *you*"—not THEE—was the language of the Saviour, transferring His mission to the human ministry, which was henceforth on earth to bear it in his name: "Go *ye* into all the world," "preach *ye* the Gospel," was His commission; and "I am with *you* always, even unto the end of the world," was His promise—the charter of incorporation of His Church, and security of its continuation through all time.

The distinction between this generally conveyed ambassadorial power and ministerial commission, and the individual address in reference to their exercise to him who should be *the one* to begin that exercise, is a distinction obvious in itself and easy, and perfectly familiar to the mind of the early Church, from which, indeed, it was never absent. Hence the language so common, and, taken in its connection, so little liable to mistake, in which, for example, Cyprian and Augustine affirm *the unity of the Church* to be dependent on the *primacy of Peter*. In Peter they saw the whole episcopate; in the episcopate, all the ministry of which it is the spinal cord; in the ministry, the whole mystical Body of Christ, which it vertebrates in a ceaseless reproduction of added joints and bands, connecting it visibly in outward form, and really in the invisible transmission of sacramental grace, with the living Head.

The three-fold charge, then, was given, in Peter, to the whole episcopate; in the episcopate, to all the ministry; in the ministry, to the entire body of the Church. Each in its place and function, all the members are to work together for its fulfilment—the Church, in keeping up a ministry, and seeing to its due discharge of duty, and sufficient furnishment with means and opportunities; all the ministry, in providing, and offering, and recommending and imparting the food convenient for the flock, each man to the portion to which he is appointed, and for which he is to answer; and the episcopate in overseeing, directing, governing, exhorting, where need is admonishing and rebuking, and ever diligently encouraging and urging on the whole. Orderly transmitted in direct succession, the power to do this comes from the one only Shepherd of the flock, through those who, being sent, have received power to send again, as He received such power from the Father who sent Him to be the Saviour of the world. Thus the one message of the Gospel of salvation, brought by the one messenger from heaven, is perpetuated as one by the perpetuation of His mission in its transmission from age to age and from clime to clime, in those who derive it down in direct and distinctly ascertained succession from the men to whom He personally communicated it, with authority for its continuation. Of those men, he had seen fit to recognize pre-eminent zeal and energy and promptitude in Peter, and to make him, as first in address and act, the representative of the rest and symbol of the whole ministry, in its entire extension through time and place. Hence "the unity of Peter" is the unity of the ministry, having one commission from one Lord; in which unity the equal twelve being the human source, must of necessity have one among them first in order, first to exercise the common functions, and so, in order and in act, the beginning of the unity thenceforward working out in the operation of the whole.

To be continued.

From the True Catholic.

The Prescott Trial.

The most important affair which has occurred for some time in the American Church, is the trial of the Rev. Oliver S. Prescott, a presbyter of the Diocese of Massachusetts, for alleged erroneous teaching, and other offences which will appear more fully from the presentment, which we shall presently copy, and make the subject of some remarks. Of the merits of Mr. Prescott's case we are entirely ignorant, and in any thing which we may say, we are not to be considered as his advocate. The matter is important, as the first attempt, at least for many years, to carry on a prosecution in the American Church for false teaching. We do not complain of it on that account; for we hold that such proceedings are right and necessary. But then it is very desirable that they should be so conducted as to place the Church above all suspicion of doing injustice. We copy the presentment, because we think it right that it should be preserved, as a specimen of what such a document ought not to be; it is in the following words:

[Here follows the presentment.]

Our readers perceive that the form of charges and specifications, so strangely borrowed from modern courts martial, has been adopted, but apparently without recollecting, at least without closely observing, the principle upon which the form is founded. The charge, in military proceedings, is a statement of the provisions of the article of war, which the accused is supposed to have violated; while the specification alleges the particular facts which are supposed to constitute the violation. In ecclesiastical proceedings, if the military courts are to be imitated, the charge ought to refer to the provisions of the canon violated, and the specification state the facts relied on. In this case this rule has been adhered to in the fourth and fifth charges, but has been totally disregarded in the first, second and third.

Our readers will have perceived that the charges are twice repeated; once at the beginning of the presentment, where they are presented consecutively, and again each charge at the head of the specifications under it. In the case of the first charge, there is a very striking variance between the two statements. In the first statement there is a charge of heretical teaching, which in the second statement is abandoned; probably because the framer of the presentment recollected that the doctrines mentioned in the specification, however erroneous, were not technically heretical, and consequently did not fall under the penalties of any canon. This state of the law we regret; but it will be found so to be. There is no canon in our Church to punish the teaching of false doctrine, unless it be heretical. The same remark applies to the second charge, which in the second statement is divided into the second and third, there is no law to warrant it, although there ought to be. Both these charges are, in the second statement of them, narrowed down into something more like specifications than charges, except that they specify nothing but naked assertions without any time, place or circumstance.

Under the first charge there are three specifications, of which in truth the two first merely repeat each other. Neither of them supports the charge to which they refer. For the sinless and immaculate nature of the Blessed Virgin, is a very different thing from her right to be worshipped. We have no doubt that the framer of this presentment believes in the sinless and immaculate nature of the archangel Gabriel; but we suppose he would scarcely be willing to worship him. These two specifications, in fact each of them, include three specifications, of which the times and places are attempted to be specified with that degree of certainty which would enable the accused to prepare for his defence. In one of the three cases no time is specified, and in another no place more definite than the city of Boston. In both the time is left very loose, so that proof might be offered of facts which had occurred on any day about a particular time. The third specification is a repetition of the charge, with some attempt at specifying time and place, but not with sufficient accuracy to answer the purpose for which such specifications are designed; which is that the accused may know who are the persons whom it may be expedient for him to call as his witnesses. All three, and most of the other specifications are liable to the objection, that they couple with the offences which it is attempted to specify, other offences, concerning which the Standing Committee avow their ignorance of the time and place at which they were committed. It was decided in Bishop Onderdonk's case, (*see the Trial, page* 8,) that such statements are inadmissible.

The second charge for teaching that auricular confession is profitable and desirable, cannot, we suppose, be sustained, so long as the communion office contains the exhortation to "come to me or some other minister of God's Word, and open his grief;" nor can the third, while "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship," and that Church, in her Communion Office and Office for the Visitation of the Sick, clearly teaches the very doctrine objected to in the charge. The specifications under these charges are, some of them, somewhat strangely worded. They complain not that Mr. Prescott has done certain acts, but that he has truly admitted that he did them; a singular and novel species of crime. This contrivance was adopted in order to evade the necessity of stating when and where the supposed offences were committed. It only involves the prosecution in the additional difficulty of proving both the offence and the admission; and after all, they could in no case convict. For the admission is not, in any view, an offence, and the offence is not charged as such, but only as proving the truth of the admission. It is quite manifest, moreover, that some of the facts in these specifications are incapable of proof; because they rest only in the knowledge of persons unknown to the Standing Committee. One of them contains a singular contradiction, in stating first that confession was made to Dr. Forbes as a Presbyter of Protestant Episcopal Church, and immediately afterwards as "priest as aforesaid," that is, as a priest of the Church of Rome. The fact of Dr. Forbes' present condition having been stated, perhaps for the sake of the odium which it involves. If Mr. Prescott has, in his teaching on the subjects of confession and absolution, contradicted the doctrine of the Church, the particular point in which he has done so ought to have been stated; and the charge not brought in words which accurately describe the doctrine of the Church of England, from which our own has not departed. As to those specifications, which relate to the practice of Mr. P., the facts do not come under the charge of erroneous teaching, and ought, if they are offences for which a man can be brought to trial, to have been alleged, with the circumstances which render them such.—There can be no doubt that if Mr. Prescott was unable otherwise to quiet his conscience, he had a right to open his grief, that is, to confess, to Dr. Forbes before his displacement. It is not our opinion that Dr. Forbes could properly have pronounced absolution; but we know of no canon which authorises a prosecution against Mr. Prescott for receiving it, or against Dr. Forbes for giving it. One of the specifications charges Mr. Prescott with teaching that confession is a Christian duty. If he taught that it is such under all circumstances, he taught Romish doctrine; if he merely taught that it is such under particular circumstances, he taught the doctrine of our own Communion office. This distinction ought to have been observed.

The fourth and fifth charges are grounded on specifications of the same fact. It is that Mr. Prescott has asserted, that the articles are not binding on the consciences of the clergy. This doctrine we consider to be not only false, but absurd. Yet how the teaching it would violate the Constitution of the Church, we cannot see; for the Constitution nowhere says they are. Besides, we suppose that the violation of a constitution must be by an act, not by holding or teaching an opinion. Nor do we see that it is "immoral" to hold such an opinion. The charge of immorality, one cannot avoid seeing, is introduced for the sake of odium. But it is not immoral, although it may be absurd to hold, that the articles are not the evidence of the manner in which this Church hath received the doctrine of CHRIST. If they are not, then there is no obligation in the ordination vow, or anywhere else, to receive them. We believe that they are; but the mere putting an erroneous construction upon the ordination vow, or any other vow, is not a violation of that vow until it is carried into act. Many clergymen maintain, that by the phrase "godly admonitions," in the ordination vow, is meant such as the clergyman shall himself approve. But we have never heard of any one who considered them guilty of a violation of the vow for stating even such a ridiculous notion.

We are obliged to quit this subject here, for the present, but shall perhaps return to it on some future occasion, not merely on account of the importance of the case, but of the strange manner in which it has been conducted on both sides. We are free to say, that the whole business seems, to us, of a very painful character.—We think we see in the prosecution a determination to crush Mr. Prescott; while either the will or the capacity to state properly the charges against him is wanting. The defence seems less a defence, than a scheme to show up the Bishop of Massachusetts in an unpleasant and undignified attitude. The abandonment of the cause, upon the decision of one technical point, leaving the whole merits of the case untouched, does not accord with our notions of a zealous defence of an innocent client, and gives unpleasant misgivings as to the kind of testimony which the counsel must have expected. Yet we are assured, and we hope truly, that Mr. Prescott is not a Romanizer. We can only judge of the facts before us, by the light of the knowledge which we have acquired during more than forty years that we have been connected with the legal profession; and we must repeat that they seem to us very strange.

From the Guardian.

THE ONE PRIMEVAL LANGUAGE traced experimentally through Ancient Inscriptions in Alphabetic Characters of lost Powers from the Four Continents; including the Voice of Israel from the Rocks of Sinai, &c., &c., by the Rev. C. Forster, B. D., Author of "Mahometanism Unveiled," and of "The Historical Geography of Arabia." London, Bentley.

The majority of our readers will probably not be prepared to take a deep interest in the question whether the Hebrew or the Arabic preserves within itself, to this day, the most ancient forms of language and whether in one of these, or in both, or in neither, is to be sought the old speech of the antediluvians, and of our common ancestor Adam. The deep-worn preference which every good Christian has for the name of Israel over that of Ishmael is more than we could hope to get over in the short space to which the present notice must be confined, even if we were to array to the best advantage all Mr. Forster's arguments in favor of the *primeval* claims of the Arabic language. Whether those arguments have really gone to the point we leave to professed Orientalists But meanwhile, we will advocate Mr. Forster's book on other grounds than those on which the author himself seems to base its importance.

Our readers may be already acquainted with the fact, that in "the Wilderness" of Exodus, the sides of the cliffs which line the road from Suez to Sinai are clothed with mysterious inscriptions—that even the loose fragments of rock which strew the valleys have often a written face—that they are in such overwhelming multitudes as to defy the thought of their being the work of casual travellers—they extend for miles, and are often high up the cliff, ten, twenty, and even in some cases, eighty or a hundred feet high—that the localities in which they are found have been named after these writings, as their most obvious and distinguishing feature, the "Written Valley, the "Written Mountain," and a certain high cliff with an inscription in letters of six feet, is known as the "Title." The first person who announced in a European language the existence of such inscriptions, was Cosmas, a merchant of Alexandria, who made the Sinai tour on foot, (probably in the year 518), and wrote his discoveries in Greek. As he surveyed these silent chronicles, as mysterious to the Arabs of the desert as to himself, some Jews of his company ascribed them to their own ancestors, the ancient Israelites, during their wanderings in the Desert of Sin. This book of Cosmas was unknown or forgotten until the year 1707, when it was brought to light and printed by the celebrated Montfaucon, and though unread for 1200 years, it was yet the first to make known to Europeans the existence of the Sinaitic inscriptions. Then followed some efforts on the part of Clayton, Pococke, Montague, Niebuhr, and others, by which a few specimens of the writing were obtained. At length, in 1830, Mr. Gray published 177 fairly copied Sinaitic inscriptions, in Vol. II, Part 2, of the *Transactions of the Royal Society of Literature*:

"The ingenious device employed successfully by this gentleman and his fellow-traveller, an Italian artist, to gain an opportunity of making their copies was thus described to me by a friend of Mr. Gray by whose permission the incident is given. Finding all efforts to induce their Arabs to stop for this purpose unavailing, they privately agreed, on reaching the station beside the Wady Mokatleb ("Written Valley") inscriptions, where they were to halt for the night, to loose their camels from their picquets while the guides slept, and let them wander over the desert. At daybreak the Arabs missed their camels, and went off in quest of them; while, during their absence of some hours, Mr. Gray and his companions quietly and uninterruptedly took copies of all the inscriptions within their reach. The anecdote may furnish a useful hint to future travellers, not at Sinai only, but wherever inscriptions similarly located may occur."

Ten years after Mr. Gray's 177 inscriptions, Professor Beer, of Leipzic, published his *Studia Asiatica*, part of which was devoted to these inscriptions from the Wilderness of Sinai. This work, of the date of 1840, presents the first matured attempt at discovering the *history and translation* of these wonderful records. He came to the conclusion that they were the productions of Christian pilgrims of the fourth century. His chief argument for this was the repetition of a figure which he took to be a rude representation of the cross. But then the question rises—What pilgrims?—Whence?—Whither? It is known that pilgrimages to Jerusalem were so general in the fourth century that Gregory of Nyssa thought proper to write a treatise against the practice. But, as the Written Valley is in nobody's road to Jerusalem, Professor Beer found himself obliged to suppose a *general appetite* at that period for visiting sacred localities, and among other forms of it, a passion in the Nabatheans of Arabia Petrea for Mount Sinai, and the vallies that witnessed the great miracles of Moses. Professor Beer's arguments come to this:—The authors of these inscriptions must have been Christians, because a rude figure like a cross occurs in them. They might have been pilgrims to Sinai, because there was in Europe, in the fourth century, a passion for pilgrims to Jerusalem; and they were probably Nabatheans, because it is hard to conceive who else they could have been. Now, Mr. Forster pronounces the supposed cross to be the Egyptian "sacred Tau," and he asks, with good reason, how it came that the Arabs, in the beginning of the sixth century, could not explain to Cosmas this writing if it had been made only a century and a half before in the most prominent Arabic dialect, and one bordering so closely upon the locality under consideration?

Mr. Forster throws himself upon one or two broad facts. Especially these: the high antiquity of the inscriptions—the vastness of the labor needed to produce them—the marks of uniformity discernible in them. They certainly belong to a remote period, for Cosmas speaks of them as bearing marks of hoary antiquity in his time—from their uniformity, both in general execution and in their exhibiting certain formulas in common, especially one for the beginning and another for the ending of almost every inscription, Professor Beer pronounced *the whole of them to be the works of a single age or generation*. On the labor which the execution must have cost let our author speak for himself:—

"Foremost among these (viz: general phenomena) is that so often stated by travellers, and so irrationally under estimated, both by visitors of these sacred localities and by critics at home—the numbers, extent, and positions of the inscriptions; their numbers (in the Wady Mokatleb alone) being computed by thousands; their extent by miles; and their positions above the vallies being as often measurable by fathoms as by feet. No difficulties of situation, no ruggedness of material, no remoteness of locality, has been security against the gravers of the one phalanx of mysterious scribes. The granite rocks of the almost inaccessible Mount Serbal, from its base to its summit, repeat the characters and inscriptions of the sandstones of the Mokatteb. The wild recesses of the Wady Arabah renew the phenomena in an opposite direction, and disclose them carried on to the extremity of the eastern head of the Red Sea; while countless multitudes more may possibly lie still undiscovered, in the numerous vallies branching out from the roots of Sinai, and as yet, it would appear, unexplored. These circumstances, taken together, we might reasonably have thought would have barred at the threshold any theory, grounding itself upon the assumption of the inscription being the work, or pastime, of chance pilgrims or travellers, and that within a given period of from thirty to forty years; and by hands from the Arabian side, while the great mass of the inscriptions are found on the Egyptian side of the peninsula."

Professor Beer's whole theory being excluded by these considerations, the question arises—to whom can we attribute this vast work? It is agreed on all hands that the work was produced by *one* race, in the course of *one* generation, and that race must have been very numerous, and the peninsula must have been densely peopled for the time. Now when was this "*desert*," this "waste howling wilderness," ever so peopled? History tells us but of one race, whose supernatural progress through these regions answers the conditions we are in search of. The progress of that host was supernatural, as Scripture declares, and as the face of Nature in that peninsula testifies, for, to quote the words of a modern traveller, "it is demonstrable that that vast unwieldy host *could not have subsisted three days in this desert without supernatural resources*."

So the matter is brought to this acknowledged issue. Such a body of men, as were needed to produce such effect could not have lived on this desert during the time necessary for the work, without supernatural supplies. If we bear in mind what has been said of the vast extent and number of the inscriptions, we can hardly refuse our consent to Mr. Forster when he urges that *the physical character of the peninsula of Sinai* offers an overwhelming consideration: "a consideration alone sufficing to prove to the satisfaction of every capable and unbiassed understanding, that there was but one period and one people, in the history of the world, to which, and to whom, these mysterious monuments can be rationally ascribed."

Having thus arrived, by what may be called the external evidence, at the brilliant conclusion that these are cotemporary chronicles of the Exodus of Israel, our author turns to see what can be made out of the records themselves. It is clear that the principle of writing is *alphabetical*, though there is a mixture of the pictorial. Outlines of horses, asses, camels, serpents, men, are found, independent or attached to inscriptions, by way of illustration; but there is no reason to believe that there is anything like picture-writing or ideography. The characters are so rough, so numerous, and, many of them, at a hasty glance, so *uncharacteristic*, that it might seem as easy to make one thing out of them as another. It is next to impossible to decypher unknown characters and inscriptions without a preconceived theory on the language and probable contents of such records. That Mr. Forster pre-supposed the language to be some form of Semitic, and the contents probably bearing upon the Exode, throws no discredit upon the translations which he has elicited—because under no other circumstances can such decypherments be made—and the only test which is fair is that of a rigid application of Mr. Forster's alphabet and vocabulary to the whole body of inscriptions. Our space does not permit us to follow out these criticisms, nor to show in detail how far we can follow Mr. Forster in his path of discovery, and where and how we lose his track. Thus much we may briefly state, that we are strongly inclined to receive Mr. Forster's interpretation of the initials and concluding forms of the inscriptions as being respectively "*the People*" and "Jah." The following decypherments are also promising:—Inscription, Nos. xix., xxxv., and xxxvi.—the word *Marah*; and we would suggest that the second word in No. xvii. is the same. Nos. i. and xxxv. *Kara* for the people going on their knees to drink; Nos. x., xxx., xxxi., and xxxii., *ramah*, for the kicking of an ass; Nos. xxxii. and xxxv., *adar*, place of water. And if only these few words prove true discovery, all doubt will be at an end that these are the contemporary records of the "Church in the Wilderness." Mr. Forster has given a selection of thirty-eight inscriptions, with interpretations, and a verbal analysis, which exhibits the manner of arriving at such interpretations. It will interest the reader to see the presumed contents of two or three of these:—

No I.

"The people with prone mouth drinketh at the water springs.
The people at the two water springs
Kicketh like an ass,
Smiting with the branch of a tree
The well of bitterness he heals."

No. VIII.

"The prophet prayeth unto God
Upon a hard great stone
Aaron and Hur sustaining his hands."

No. XII.

"Destiny springing upon the people the fiery serpents.

Hissing, injecting venom, heralds of death they kill,
The People prostrating on their back, curling in folds
They wind round, descending on, bearing destruction."

These examples will be sufficient to show that the work before us lays claim to a great discovery. Mr. Forster has started a theory which well deserves the attentive consideration of every Hebrew or Arabic scholar—for, if his theory be verified, the result must be an immense accession of light to the whole field of Semitic philology. Mr Forster seems to think that he has already discovered Arabic to be, or to contain, the *one primitive language*. His reasons seem to be all comprised in this fact, that as we happen to possess a larger vocabulary of Arabic than of Hebrew, or Syriac, or Chaldee, or Æthiopic, when any inscriptions come before us of an age prior to the formation of these dialects, we are more likely to be helped out by the Arabic dictionary than by that of any of the others.

The theological value of the records of the miracles of the Exodus, graven on the living rock by the hands of the very men who witnessed those mighty judgments, is perfectly incalculable. How entirely would the historic literalness of the Pentateuch be vindicated, and those mouths stopped which assail it! We appeal to all Christians who possess the requisite knowledge of the Semitic languages, that their earnest attention and study is due to these records, and to the elucidations which Mr. Forster has attempted of their history and contents.

Communications.

From a Foreign Correspondent.

Paris!

What a multitude of thoughts and associations, what a wilderness of sights innumerable, does the word call up. Already, my Dear M———, I shrink weary from the Herculean task of sightseeing, and gladly devote this quiet hour to recounting what may be of interest to you. For days I have been traversing the great thoroughfares of this modern Babylon, spending long hours in the galleries of Art, where, when fatigued, I could exchange at will the air of the palace for the refreshing breezes of beautiful gardens, and passing not unfrequently from gay and fashionable scenes without, into the quiet retirement of some holy church, which stood with open doors inviting to prayer and meditation. Some of these I must describe to you, but first let me tell you of the day of our arrival, and the sights which greeted us as we first sallied forth from our hotel

Opposite was the high balustrade of the garden of the Tuileries: we entered the gate, and joining the tide of promenaders, moved onward toward the Place de la Concorde. On either side, beneath shady and tastefully trimmed groves, commodious seats invited us to turn aside: we did not pause, however, but pressing on, soon came in view of the sparkling fountains, the groups of statuary and Egyptian obelisk of the Place de la Concorde.

The effect of this square is in itself extremely elegant, but the views which open from it are the most surpassing in splendor, and present the grandest picture of earthly magnificence, that I have ever witnessed. In front, through the long vista of the avenue of the Champs Elysees, rose the majestic Arc de Triomphe de l'Etoile. On the right, fronting the broad Rue Royale, we saw the columns of purest marbe of a superb Grecian Temple, the Church of the Revolution, the Madeleine. Opposite, beyond the banks of the Seine, stood the former Palace of Peers, while in the rear, above the beautiful gardens, the long and irregular outline of the Palace of the Tuileries loomed up with its dark and varied facade. In the broad avenues and streets on every side, splendid equipages were dashing by, richly uniformed soldiers passed to and fro, and the whole scene seemed animated with an air of indescribable brilliance and gaity.

* * * * * * * *

Among the churches of Paris first in purity of architecture, and in the interest of its traditions and history, is the Cathedral of Notre Dame. This ancient and splendid church is situated on the Isle de la Cite, the oldest part of Paris, whose narrow and antiquated streets and recesses have been graphically described by the pen of Sue: it is approached, however, by the broad quays lining the Seine, and a square lies open before it, which was anciently covered by buildings. The western facade, with its three beautifully carved portails, is very fine. The side row also, with its long rows of buttresses and pinnacles, is equally admirable.

Time, however, though it has in no way marred the beauty of its finish, has clothed Notre Dame with a dark and sombre mantle. If emerging from one of the obscure passages of the Cite, you chance to stand before it, after the sun has withdrawn his light, you are struck by the shade of gloom in which its old towers seem wrapped. This appearance is perhaps heightened to the eye of one who has read Hugo's exciting tale; rarely in gazing at its exterior could I dismiss from my mind the associations which the story of "Notre Dame" winds around this venerable pile. The interior of the cathedral has a deeply religious and solemn effect: more than once I have attended public worship here; kneeling upon the pavement, I have always seen groups of the poor, who inhabit these environs, occupied apparently in the most sincere devotion; while in the silence, broken only by the voice of worship, seemed every where pervading the true spirit of a house of prayer.

The interiors of some of the modern churches of Paris are decorated with a profuse magnificence, and adorned with frescos and paintings of great beauty. Such are the Madeleine and the smaller church of Notre Dame de Lorette. This style of building, however, does not belong properly to ecclesiastical architecture, and though the Madeleine from without excites admiration by the beauty of its proportions, they attract the attention within only by the especial brilliancy of their ornaments.

Preferable in this general effect and expression, I thought some of the older parish churches, though they are frequently irregular, and sometimes almost fantastic in parts, owing to the long period which elapsed between their commencement and completion.

The church of St. Etienne du Mont is, especially in its exterior, a striking instance of the strange contrast of styles produced by frequent changes of plan: within, however, it is cruciform and more regular, presenting many fine features.

The old church of St. Sulpice is very handsome, and its front has an air really imposing. I forbear, however, from trying your patience by a description, and will continue no farther my catalogue of old churches. The services of the Church of England are regularly performed in the Episcopal church in the Rue d'Aguesseau and in the Chapel Marboeuf. They are both tasteful and appropriate edifices in the Pointed style.

* * * *

Paris, at different times, presents the most widely differing appearances, and suggests thoughts the most contrasted and opposite. At times, in its stately streets and squares, in its palaces with their wealth and art, and in its bazaars, where are displayed every rich and costly manufacture, which the ingenuity of man has framed from the prodigal productions of Nature, we seem to see one great picture of the progress of our age; to be standing in one great temple when enlightened reason reigns supreme. While everywhere around you, you see the result and effects of knowledge the most varied and extensive, you feel not a doubt of its controlling and humanizing power. But if, after a few hours retirement, in which you have perchance been reading or recalling some of the fatal events, the mock trials and wholesale butcheries which have here transpired, you again go forth, there seems in the appearance and expression even of your accustomed walks a perfect change. Every locality has a new association. The palace and the church call before the eye pictures of blood; and studying each scene, and recalling each incident of horror, you walk cautiously along, as when on the warm crust of a volcano, you press timidly forward to catch a moment's glance of the fearful upheavings of the fiery caldron within; while from around you seems to come a warning voice, like the low and threatening murmur from the mountain's bosom, telling of a power for destruction never subdued or at peace. Through the streets which had seemed to you pervaded by the calm, self-governing spirit of reason, seems now to breathe the hoarse breath of popular passion.

No longer to your eyes public edifices or popular resorts seem prominent points, but—here was the scene of a barricade, and—there stood the guillotine. Darkened and sad despite the sun's full rays, we see at such an hour the Place de la Concorde: dead is its gaiety, a mockery its decorations. Only before us an army of martyrs stand. The open parks around recall but the infuriated mob. From the avenues of the Tuileries seem to rise the curses of that populace who warred upon a woman, and before their queen's apartments scoffingly cried for the head of Madame Veto. Alas! for thee, Marie Antoinette, eloquent are the walls of this venerable palace of thee, and thy mournful fate.

Wast thou woman? and didst share the weakness of thy sex? few make such atonement, as thy path from the Tuileries to the Conciergerie, from the Conciergerie to the grave.

Time and familiarity blunt these painful memories: with me they are not of frequent recurrence, and with the Parisian habitue they interrupt not for a moment the ever present gaiety: yet the impression they produce upon me is sufficient to call up, even in moments when otherwise I feel only admiration, a feeling of thankfulness that this is not my home.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union] in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXVII.

The Church Found.

(Concluded.)

Besides the great and real conflict that was passing within me, one, who loved me once, suggested that it could not surely be the gewgaws of a ritual worship that had drawn me over. Even the letter from the divine who expressed his solicitude for my father's fate, acknowledged—"If your change were a mere matter of taste, a mere preference for forms and robes, &c., &c., while I might lament over the weakness which such a change would betray, I would be far from charging it with the arrogance and heresy of the fashionable high-church, papistical Oxfordisms of the day."

Another who was my fellow and my friend, was afraid that some in the church would suspect me of having left my "evangelicalism" behind me, and others of having brought my puritanism with me, and that between the fires I should be subjected to a roasting. And to another who hoped with a patronizing air, that I would not be a High-churchman, I said, If I be a churchman at all, I must cease to be a Puritan; I have been a high-church Presbyterian; I shall probably be a High-church Episcopalian; else why should I not continue as I am? Whatever system I embrace I must hold in its highest conservatism, as the truth and institution of Christ. To instance a single fact, as a Presbyterian I had many a time said, that I could never have been satisfied with Congregational ordination, nor did I ever allow a minister so ordained to aid me in the ministration of the sacraments, nor did I ever receive communion from a person so ordained; and it was the congregational admixture, and consequent corruption of Presbyterian ordination, delivered (as I had held) by succession from the apostles, that first shook my confidence in Presbyterian orders in general, long before I doubted the validity of my own; for my own I could trace through a Presbyterial succession.

And yet another playfully and provokingly hoped that it was not a daughter of Israel, who had wrought in me the surprising conviction. "Time will show," was the best answer I could make to a charge originating in the industrious intimations of a mother in Israel. It was perhaps rash to have ventured the displeasure of one who "carried her dagger in her mouth." I found to my sorrow that they were not words of poetry that said,

> "—— Wrong her but once,
> And there is not a high thing out of heaven,
> Her pride o'ermastereth not;"

But that a mother in Israel, out of wounded vanity, might pursue even an humble deacon with the cry, "Give me here his head in a charger." It was my first experience in the church of that species of religion, which Pope and Apollyon-like, if it cannot bring you to *admire*, will endeavor to *destroy*. Fresh experiences here poured in upon me, which, at this distance of time, I can calmly perceive to be of a nature that only the bottomless pit could have contrived and which could have been "justified only by (perverted) faith." Yet, although it was the bitterest passage in my mortal life, seeking to render miserable an alliance in another quarter, which it was found impossible to break, and which has been, by God's blessing, a source of unmixed and unbounded happiness, yet against the Hand that permitted it all I have not a murmur to utter. It has taught me the hardest of all lessons, without which I could never have been like the master, nor have entered the kingdom of heaven—for it has taught me to *forgive*, and I have learned to say,

> "All praise be to my Maker given,
> "Long-suffering is one path to heaven."*

And yet once more, it was suggested by a friend, that I could not expect to reach in the Episcopal Church the position I had earned in the Presbyterian. I already occupied a post sufficiently lucrative. A new pastoral situation was offered me, with emoluments not exceeded by any in the Presbyterian church. And yet another office of Missionary supervision over the southern portion of the church was within my reach; and yet another, that would have given me easy duty and opportunity of travel in every corner of Europe and the East, besides the probable acquisition of a post of repose and dignity in a literary institution. Some one of these proposals I should certainly have accepted, but for a sense of honor that would not suffer me to do so, until my mind should be settled on the questions that disturbed it. It was the same feeling that prevented my acceptance of a considerable sum of money most kindly presented me during my above-mentioned illness, by my former companion and brethren. Things such as these I should long ago have forgotten, except that I know there are minds weak enough and censorious enough (for the two infirmities go commonly together,) to suppose that loaves and fishes can influence the faith of a truth-loving mind. As a Presbyterian, I was never in the receipt of less than two thousand a year; as a churchman, I have been sometimes content with four hundred, and have never sought or desired emolument or power.

Meanwhile the truth was mighty. *Magna est veritas* had been, before, a rhetorical or philosophical flourish. But now I felt its power. Intellectual pride; hereditary prejudices; local and personal influences without number; friends, foes, earth, time, fame, family, all were compelled to do it homage. I could no more arrest the progress of conviction than I could stay the marches of the sun in heaven. Having rid myself of all other relations and ties in the Presbyterian communion, that I might glide out of it as inoffensively as possible, I resigned last of all my pastoral charge. The next day I was taken violently ill, and through a dreary winter lay, in the estimation of my friends, at the gates of death. And with the opportunity it gave me to review the motives and disposition with which I had prosecuted my inquiries, I desired to live, mainly that I might recant before the world the schism of which I had been guilty in rending the Body of Christ.

My prayer was heard. As soon as my yet feeble health would allow, I penned a letter to the moderator of my Presbytery, beginning thus: "Rev. and Dear Sir, It is my desire, if it shall please God to count me worthy, to resume the duties of the ministry, in connection with the 'Protestant Episcopal Church.' The right of that church to embrace in her immediate communion all christians of Anglican descent at least, has been for many years the subject of my most earnest consideration; and in conceding her pretensions on this point as supported by scripture and by ancient authors, I have not yielded to my convictions until they were mature and could no longer with a safe conscience be set aside. I have rather labored to rid myself of them, by allowing undue influence to former prejudices, as well as by the more lawful expedient of consulting largely the soundest and most esteemed authorities upon the other side. But after having over and over sifted my convictions, and the motives with which I had either cherished or repressed them, in the light of another world, as I lay for many months at the door of death, I cannot now approve the timidity which held me back, and have resolved to lay the sacrifice of whatever it may cost me, (and only HE who made the heart can know what it has already cost me,) at the feet of HIM whose great sacrifice alone can make any of our offerings accepted. It would be a departure from the respect which I owe the body over which you preside, in which there are fathers as much beyond me in years, as they are beyond me in the attainments of piety, to state the reasonings that have led me to these conclusions; but I may be allowed to add, that I have studiously chosen as the most suitable moment for making the change, one that should hazard no interest of Presbyterianism, howeve small, confided to my hands, in the pastoral relation, or in any other official tie whatever. . . . . . .

With great respect for the body over which you have the honor to preside, and with assurances of personal esteem and affection for every member of it individually, I remain, Rev. and dear Sir,

Yours, in the grace of the Lord Jesus,

——— ——— ———."

On the receipt of the foregoing, the Presbytery appointed a committee of its most distinguished members to confer with me upon the subject. The matter was conducted with a courtesy and kindness as honorable to themselves as they were grateful to my own feelings. The interview soon satisfied them that my convictions were not likely to be shaken, and, I must also believe, that my intentions were pure. On their report to the Presbytery, the following minute was adopted, and transmitted to me with a kind letter from my old friend the clerk: "Whereas, it is satisfactorily ascertained that the Rev. ——— has made application for ordination to the Bishop of the Protestant Episcopal Church in the Diocese of ———, and has thereby implicitly, as otherwise explicitly, renounced his ordination as a Presbyterian minister, and withdrawn from the jurisdiction of this Presbytery; therefore

Resolved, That the name of Mr. ——— be stricken from the roll of this Presbytery.

Resolved, That a copy of this minute be transmitted to Mr. ———."

In this quiet result I was more fortunate than the Rev. Messrs. Leach and Richie, who were deposed by the Presbytery of Toronto, for returning to the Church of England in 1843; as in having, with impunity had my children baptized some time before in the same church, for motives stated in the beginning of this narrative, I was more fortunate than a clergyman in the Scottish kirk, who about the same time was degraded from his office for the same offence.

Thus terminated as pleasantly as the case would allow, with a due regard to christian courtesy, an intercourse which had always been agreeable and friendly, and which could have been brought to a close by nothing under the wide heaven but that voice in the breast which never commands except to be obeyed. My venerable father, knowing that a long illness had exhausted my resources, gave me immediately an earnest invitation to come with my children, and make my home with him until I should take orders and obtain the means of living in the church which I was entering. And in this once more I was more fortunate than the sons of a distinguished Presbyterian divine, who were parishioners of mine, and dwelt with me in the same house, whose father refused to support them, (although yet but boys,) so long as they should persist in their purpose to return to the ancient church and take orders at her altar.

I was kindly received by the Bishop and clergy in my new relations, and after the customary probation, one who had pretended to be a successor of Peter and Paul, and to be the Bishop of ——— street church, (phraseology unknown to antiquity,) was admitted, in company with two other Presbyterian ministers, into the humble order of Saint Stephen.

Never for the briefest instant that time could mark, have I desired to return, or regretted the step I have taken. "My heart is fixed: O God, my heart is fixed." I breathe the free, bright, sparkling atmosphere of the purest antiquity. I live again in the times of Irenæus, Ignatius, and Paul. I am held by a line of a thousand links going back to the Cross. I am a member of the Body in which the faith has lived from the beginning until now, and with no measured satisfaction can I join the cry of ten thousand times ten thousand and thousands of thousands, in which the voices of three hundred can be scarcely heard, "We have found it! we have found it!" and while we live, the joyful Eureka and the adoring Alleluia shall go up together!

ONE OF THREE HUNDRED.

And now, Mr. Editor, I take my leave of you and of your readers, most kindly thanking you for your long-continued courtesy, and them for their well-tried patience. Please let this inform your readers that peculiar causes, as you know, entirely beyond my control, have occasioned the irregularities, and delays that they have suffered. You are aware too of the great disadvantages under which many of these numbers were written, during an absolute separation from books, aggravated by the loss some months ago of the memoranda which I had with difficulty gathered, and have been unable to replace.

But my task is now done. I beg the liberty of reserving a concluding chapter at the request of the publishers, to accompany such portions of these numbers as may be deemed worthy of more permanent preservation. The purpose with which I have written is, I trust, sufficiently apparent. If I could suppose that I had done the subject justice equal to the purity of my intentions, I could have nothing more to desire. My purpose has been to raise the voice of warning within the church, and to extend the call to unity to them that are without. The most that I have written I have written in the expectation of shortly appearing before God; nor have I said ought intentionally that I should wish to unsay in the dying hour. May God give it His blessing! What has been sown in weakness, may He raise in power!

Your faithful brother in Christ Jesus,

ONE OF THREE HUNDRED.

A Plea for Sacred Art. No. IV.

CHURCH MUSIC.

Music considered as a science—Its system inviolable—Difference noted between fancy or caprice, and a true discrimination, as it relates to judgment in music.

This paper will be mainly devoted to a refutation of some of the fallacies and errors that qualify and vitiate the popular estimate of Church music, for this refutation is in the highest degree necessary before you can proceed in a calm and unmistakeable dissertation on the subject in hand. Music is not a crudely arranged or heterogeneous mass of facts and conclusions which only remains to be methodized by every lover of sweet sounds, in order to perfect to him or her, a science: in other words the *actual science* of music is in every particular totally unlike that ideal science which casual ignorant observers frame to their own comprehensions. Their ideal is not necessarily the true ideal. It is at the best a sorry and absurd counterfeit, that bears not so strong a family likeness to the *original* as does the scrawl the urchin perpetrates on his slate to the all but animated master piece of the great artist.

Music is a posivive science founded like its sister sciences, on the inevitable results of experience and induction; which results, added to and enriched by every wise and devoted laborer, have, after the analogy of all real and scientific growth, arranged themselves into the component parts of a system. This system has its necessary laws that inevitably arise out of its very structure and organization. An infringement or neglect of those laws, is an outrage in the face of facts and principles that cannot be gainsayed: an insult to human reason, and consequently, the one who would *understand* the beautiful language of this science must begin at the very alphabet and patiently make his way through each new development and progression, until the dome of the edifice is achieved: from thence, and from no other place, is the view comprehensive and complete. In defence of this statement, many and notable names can be recorded: men of learning and attainment; men whose eminence in other branches of knowledge, ought to ensure respect for their opinions concerning this. But our purpose does not require a treatment of this sort. It proposes to treat upon *acknowledged facts and principles*: it does not propose to *substantiate* first, what it is to unfold.

Music considered *as a science* then demands a grave and intelligent treatment. To one who has investigated any branch of Philosophy, pursued its axioms and fundamental principles through all their exquisite details and ramifications; studied every detail, alone and in connection with others, until the perfect and symmetrical IDEA which animates as well as comprehends all he has seen, takes form and reality from his airy speculations and profound studies—to such an one, who has thus attained a definite and tangible conception, by these means, we speak reasonably and intelligibly. No science abounds in such *beautiful* results as the science of music. Their marketable utility may be questioned, but their perfectness and beauty are unquestionable. And the results do not succeed any blundering hap-hazard process. A firm grasp of etherial and most subtle ideas and impressions, evanescent from their very nature: clear and exact reasoning: an ardent yet disciplined imagination: the faculty to execute at once, what the mind conceives, with certainty and a nice reference to duration of time, mode of expression, and the numberless graces of style: not to omit the possession of *ideas*: all these, and many other things are actually essential to the attainment of any noticeable results in musical science.

There is as much staple of high and exalted thought, in HANDEL'S MESSIAH, as in MILTON'S PARADISE LOST: there are as bold and wonderful flights of imaginative power in the one, as in the other: scenes, ideas and impressions are as firmly and vividly delineated in the one as in the other: The Oratorio as richly abounds in intention and sentiment as does the poem. What the one displays in mellifluous language—exquisite melody of versification animated with all the impulses of human and angelic natures—the other exhibits in its nicely adjusted musical phrases, in its vigorous and inspiring rhythms, and its wonderful melodies and harmonies. If the one has found a place in the sympathies of the wise and good, so has the other. With reference to all those features which are tests of artistic or scientific excellence, The Messiah of Handel may worthily occupy a place side by side with the great Christian Epic of the world. Now what must be the character, the capability, the resources, the scope, the dignity of a science, whose grander results proudly cope with the sublimest hymns of the poets? The same analogy may be traced between the overtures and symphonies of Mendellsohn and the dramas of Shakspeare and the older English bards: and all *characteristic* achievements in music, find beautiful parallels in other sister arts and sciences. The *dignity* of musical science may be sufficiently vindicated for the present purpose: let us now notice some of the impressions which very commonly prevail, in the popular mind, concerning this science. To illustrate: All intelligent persons, who are versed in the peculiar powers of their language, have read somewhat, thought on a few topics, and thus acquired a certain degree of intellectual power; may be pronounced, with certain exceptions, fair critics in Poetry. Still, it is easier for them to tell what pleases, than *why* they are pleased: to tell what is offensive, than *why* they are offended. In neither instance does the power generally exist of analyzing effects, until *causes* are exhibited. This power but few minds ever enjoy. Still, it is the conjunction of the reason, and the enlightened impulse of these two classes, that mainly settle a poet's popularity. It is a tribunal that awaits all aspirants to public favor—the sifting intelligence of the few, the sympathies of the many. And yet, because this tribunal exercises its judial functions, it does not itself pretend to *the creative power*. It is content to do its duty, to listen, to enjoy; without aspiring to the Plectra of the poet, or robbing him of his Lyre and Shell. His province is left uninvaded. The canons of his art are undisputed. He is left in the free exercise of his faculties, and applause or oblivion awaits the results of his musings according to their degree.

In the science of music, every one who can hum a melody, in tune or out of tune—every one who has ever officiated in the choir, or attended a shilling concert, or indulged in the raptures of any of the musical celebrities that inundate our large cities—is, *ex officio*, a musician, and competent to criticise all manner of musical compositions, it matters not how humble or exalted; a judgment is always forthcoming with the same stupid facility, costing no more reflection in the one case than in the other. We have heard those *Sophoi* go into raptures over the eccentricities or enormities of negro melody—and pronounce them the highest *desideratum* in musical excellence; while we have seen them evidently amazed and confounded among the woven harmonies of the Hallelujah chorus! and heard it called noisy stuff, because they 'couldn't pick out the tune!' Their only idea of music is a simple tune they can hum—an extravaganza they can wonder at, on account of the display of muscular power and agility afforded—or a quickstep with which they can keep time. Their idea of an Orchestra is, that of a large number of persons vigorously at work for a certain number of minutes, in a noisy, tuneless *melange*, and generally, with the Sultan whose musical ignorance was only equalled by his frankness—the 'tuning' is preferable to the 'hysterical' part! This class always criticise freely at concerts—are apt to applaud all the worst parts, and in the wrong places, and finally make a desperate rush for the door during the last piece, in order to show good proof of their connossieurship. These people imagine that they are competent *judges* of that, concerning which they are childishly ignorant—because a Te Deum is *long*, to them it is dry. Because they are tickled by some childish melody, it is beautiful. Because a Quartette show much careful cultivation, and sing tunes not a soul can join in, the music is of a high order. With such the *simplicity* of the Greeks is puling nonsense: the grandeur and severe purity of expression which characterizes all great artists, is a stumbling block. Their distempered fancies pass for rational convictions—their whims for reasons. Unlike the tribunal in Poetry, they are ignorant of the very *language* in which the words they criticise are written; grammatical errors fall as pleasantly on their ears as the neatest modulation. No impropriety of expression offends them, because with them, proprieties and improprieties are all one. How strangely absurd, that men will arrogate to themselves such powers and make such lofty and groundless pretensions. No one doubts that sweet sounds fall pleasantly on their ears, and possess an emollient or softening tendency: they are said to produce similar effects on infants: but we protest against bolstering up this mere love of sweet sounds into a knowledge of the spiritual structure and profound laws of musical knowledge. As well might one arrogate to himself the reputation of a Rembrandt, because his eye rejoices in a fine display of color; as well might one claim a consummate knowledge of the refined arts of architecture, because he can joint a board or whittle discreetly!

To this superficial pretension of the day, may be attributed in some degree the lack of uniform excellence in Church music. Its claims and immunities, as a *science*, from the indiscriminate onslaught of all manner of objections, are laughed at. The opinion of the professed and accomplished musician is weighed down trebly by the vote of the influential warden or vestryman. The art is wronged and offended by a presumptuous indifference to the voice of the learned: and at the present day the church organist, or composer, if he regard his worldly prosperity, must throw himself utterly on the mercy of those who do not scruple to do violence to his most deliberate convictions; in other words, he must temper his voluntaries and compositions to suit the caprice of his employers. Such another instance of continued and systematic disrespect and injury to an art and its professors, cannot be produced. The Architect, the Painter, the Sculptor, the Poet—each and all would scorn any such ignorant interference: and the good sense of men have respected their claims. Why is music excluded from this consideration?

In music, as in all other objects of study, power of judgment and discrimination is invariably contingent on the amount of knowledge which one has acquired concerning it. This knowledge is obtained in various ways, and is of several kinds: the chief of which are, first, the purely scientific, which unfolds technicalities and grammatical proprieties: and secondly, a knowledge of musical ideas and their harmonic development and poetical treatment. Hearing the best compositions well performed, with the help of close attention, nice powers of perception, quick appreciative faculties for the beautiful in art, will promote the second kind of knowledge: which is also aided by a study of the rudiments of the science. But without these finer powers of mind, a diligent study of the grammar of music will afford the first mentioned sort of knowledge, which, as may readily be seen, is humbler in its kind. Without these assistances no one is able to speak positively concerning music. The very features which often offend an uneducated ear, prove quite as often the richest beauties of a composition. In the 'unmeaning crash of discords' may be gathered a climax of musical expressions: in the confusion and labyrinth of a fugue, so irksome to many, the ear of a critic will discover some of the highest triumphs of the science. If men would assume the same attitude to music that they assume toward her sister arts, how different would be the measure of their own enjoyments, and the sum of Her triumphs! Now her voice is drowned in the clamor of turbulent opposition and ignorant patronage: her achievements are humble because her capacities are thwarted and mistrusted. Let the same generous confidence be extended to her, and the same reverence be accorded her office; and her ministrations will be a thousandfold more beautiful, and in closer spiritual keeping with that Christian worship she was designed to adorn and promote.

CHORALIS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 13, 1851.

Words for Things.

In times like the present it is far too common in controversy to put *words* for *things*. Some party name is given or assumed, and it stands for an *idea*. It furnishes a common rallying point, a party banner, and when men see their standard they flock toward it and fight under it. In politics, often, the name of a favorite leader is adopted, and they are Jackson men, or Jefferson men, or Adams men, or somebody else's men; and without knowing what particular notions they hold, or do not hold, in common, they agree in the support of their favorite candidate. It is so in religion. Sectarian names are adopted, and serve as rallying points for those who are dissatisfied with the order and discipline, the doctrine and worship of the Church of Christ.—Those who adopt these names acquire a "local habitation and a name," assume a settled organization, and elevate themselves to the rank of churches, and require to be recognized as such. If the claim is resisted, they cry out intolerance and persecution, and complain that they are abridged of their Christian rights. Of course, if the people are the source of all power, ecclesiastical as well as civil, and each individual can do what he pleases, they are perfectly correct in their assumptions.

John Doe makes the Bible his study, or rather, reads a chapter of St. John's Gospel, and finds the precept to wash the disciples' feet. 'Why, how is this?' he says; 'I have never had my feet washed, nor seen it done: my church can be no true church.' He looks around—nobody does it except the Pope on Maundy Thursday. He pronounces the whole Church apostate, and starts one of his own, where this rite may be duly observed. He promulgates his doctrines, makes this ordinance the peculiar badge of his sect, and assumes the high-sounding name of *Pedelavarians*, or *Podoniptists*. His zeal and eloquence prevail mightily. He gathers multitudes of the fairer sex, and many of the rougher, some of whom have equal gifts with their leader, and in some 50 or 100 years, they assume quite a prominence among "evangelical denominations," and are regularly gazetted in almanacs and statistical periodicals.

Now perhaps some of our readers may think this a piece of pleasantry, and say, 'O, but such a thing could not happen in reality.' But it has happened again and again. Trace out the origin of the numerous sects to be found in this country, and see whence they have sprung. Where in the world were the Methodists in 1700, or the Congregationalists in 1550? Where were the Presbyterians in 1500, or the Baptists at the same date? Who ordained *John Calvin*, or gave *Simon Menno* authority to found a new "church"? Who authorized *Robert Brown* to raise the standard of Independency, or endowed *John Wesley* with a power from on high to consecrate Bishops? They took it from themselves or upon themselves, and availing themselves of the spirit of opposition to rule and superiority which is engendered by the natural pride of the human heart, they succeeded in forming powerful religious bodies, which called themselves "CHURCHES," and people looked at the name instead of the thing. And some even among ourselves using the same false logic, and making some wise drawn distinction between *true* and *valid*, and *perfect* and *imperfect*, and not able or willing to recognize how awful and mysterious are the powers of the church of Christ, derived not from men but from God, yield a sort of half consent to these claims, and then plume themselves on their *true churchmanship* and their *Catholic spirit*.

Now *true churchmanship* cannot be shown in fostering error, schism, or heresy, nor a *Catholic spirit* in encouraging those, who call themselves Christians in virtual rebellion and treason. We may hold the truth and rebuke error, without aspersing the motives or pronouncing the final doom of those who are in blindness or ignorance. We must declare fearlessly the nature, order and power of Christ's Church, whether men will hear or not, and those who reject the monition are responsible for their wilfulness and resistance to legitimate authority. If they will take names for things—the form and accidents of what they call a church, for the real substance—it cannot be helped: they must answer to their Master; and if invincible ignorance, or something else of equal force, be the cause of their misconduct, they, it may be trusted, will find mercy.

But how pitiable is the inconsistency of those with clearer light to guide them, who shut their eyes to facts and vacillate miserably between truth and falsehood for the sake of the favor or applause of their fellow men. The futile plea cannot hold that the rules of the Church forbid their public recognition of those whom they privately allow to be true and valid ministers, for what right has the church to disfranchise those whom Christ has, they say, impowered to act as ministers of His word and sacraments; surely if their claims be true, he who rejects them, rejects Him. It is not a case which admits of honeyed words, and bland courtesies—they must have not words but deeds—not names but things.

We would call the attention of our readers to the excellent Church Map of this diocese, recently prepared by the Rev. Dr. Schroeder. It shows all the churches and missionary stations, with full tables of important statistical details. No good churchman can look at the waste places exhibited without feeling shame that in fifty years past so little has been done by the Church, and the wish to do in what him lies to strengthen her cords and lengthen her stakes. A full description will be found in the advertisement on our fourth page.

REV. MR. PRESCOTT'S TRIAL.—A very sound and forcible criticism on the Presentment in this case, will be found on our 1st page, from the TRUE CATHOLIC for the present month. It must be confessed that our penal Church law is in many respects in a most imperfect state, and its improvement demands the most attentive consideration. The right of appeal from the decision of diocesan courts has been powerfully advocated at times in different quarters, and with much reason; and the Bishop of Vermont has, we understand, matured a project for the more effectual security of right and justice in these proceedings. At present the *status* of priests and deacons in some dioceses is a very uncertain thing.

The editor of the *Guardian*, having read the report of the trial in our columns, observes, that "the account is very painful" He remarks with point on the slovenly way in which the record was made up, with alterations and interlineations from day to day; and very properly adds that "disorder, unrestrained exultations, and indecent jestings, ought not to form the prominent part in the proceedings of a body pretending to ecclesiastical office."

THE "PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH," has at length found the long wished for haven, and his interesting series of letters concludes with the present number. Had it not been for his engagements in another and all-important field of duty, and also the loss of a large part of his MSS and documentary notes, the series would have been completed long since. It will gratify our readers and churchmen generally, to learn that they have been revised and prepared for publication in a permanent form, and will be issued at an early date by the Sunday School Union, in a volume of the same size and execution as that previously published. It is pleasing to find from the ill-restrained groans and sighs of some of the sectarian prints, that they have already produced due effect. As a specimen, we append some choice extracts from the *Christian Intelligencer*, a Dutch Reformed journal, of this city:

"No Presbyterian has ever, until very lately, to our knowledge [it must be somewhat limited.—ED. CH'N], deigned to bestow even a passing remark on this *budget of flippant and notable scandal*. From its *very baseness* it is powerless to do harm. That this man should have written, we are not surprised; but that the Protestant Episcopal Publication Board should have thought it their duty to send abroad among Episcopalians *such a vapid compound of vituperation, malignity, and stale slander*, we are truly amazed. * * * * We hope and pray most fervently that Mr. ———, having found a *rock* where Mr. Mines found a *quagmire*, and escaped from a purgatory, where the latter finds a paradise, will not, for the sake of religion itself, follow the example of Mr. Mines, by throwing back *slander and billingsgate*, when truth, reason, and religion fail. * * * * *We have read the production of Mr. Mines 'usque ad nauseam'*."

We have no doubt that this refined criticism, masterly argument, and ingenuous confession will prove one of the best recommendations of the forthcoming volume, that we could furnish.

Foreign Intelligence.

Since our last, the *America* has arrived at Boston, and the *Franklin* at this port.

Mr. Gladstone's pamphlet, exposing the atrocious conduct of the Neapolitan Government towards the state prisoners, is exciting much attention in Europe. The *Univers* has commenced a review by one M. Jules Gondon, in which it is stated that the political prisoners are *only* 2024. It is also asserted that the King of Naples is "the most worthy and best of kings." If so, he has an odd way of manifesting it. The pamphlet makes the whole number to be 20,000. The "Tablet" seems to admit the general correctness of Mr. Gladstone's statements.

Great preparations are in progress in Sicily to place the fortresses and coasts in a full state of defence.

The French finances are in a desperate state. The excess of expenditure for the last year, is 100 millions of francs, and the floating debts at the beginning of the present year, had reached 570 millions. The financial state of the country is worse than it was in 1816.

According to general report, Kossuth was to be liberated on the 1st of September. An American frigate would receive him at Constantinople to proceed to this country. Austria is very indignant at the release, and threatens to suspend diplomatic intercourse with the Porte.

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* The history of these events is written. Perhaps in its present form, perhaps in a form somewhat disguised, it may be given to the world, as illustrating the influence upon the temper, tongue, and character of the religion that practically separates good words from faith.

The great Romanist meeting at Dublin was held on Monday the 18th of August, according to notice. Dr. Paul Cullen presided. The chairman, Dr. McHale, Sir P. Mostyn, Messrs. Moore and Reynolds, M. Ps., Bishop Gillis of Edinburgh, and others made inflammatory harangues, and pretty violent resolutions were adopted. It is reported that some of the more daring of the Popish prelates will be prosecuted without delay under the new act, and this will probably test not only its efficacy, but the strength of the Government in Ireland. The outcry of persecution, raised by the Papists, seems very groundless and absurd. The Act, we believe, does not forbid their prelates to call themselves the "Roman Catholic Bishop *in*" Clifton or elsewhere; and this would sufficiently make known their alleged spiritual authority.

The glorious uncertainty of the law ecclesiastical is shown by an opinion of Mr. Peacock and Dr. Bayford on the Exeter synod, given at the request of certain Gorhamites in that diocese. They say "the Synod cannot *legally* be assembled or act without the Queen's writ," wherein they differ from Her Majesty's crown advisers. They also say that the clergy who decline to send representatives are not guilty of any ecclesiastical offence: and further, that it *would be contrary to law to attend it*, or pass any canon. The opinion is entitled to little respect, but is important as showing the Erastianism and servility of the Gorhamites, of whose leader in the late suit Dr. Bayford was the advocate. We suppose the document was elicited by a *fee*.

The Post Office returns for 1850 show some remarkable facts. In the year 1839 the number of letters was 82,470,596; in 1850, 347,069,071. In 1839 the net revenue, after payment of cost of management, was £1,633,764; and the cost of management, £756,999: in 1850 the former was £803,898, and the latter £1,460,785.

The *Morning Post* has some good remarks on the English Episcopate, which we give from the *Guardian*. After remarking on the unwise determination of the Ecclesiastical Commission to recommend no increase of the number of Bishops, and showing the unwieldy size and scattered extent of some of the dioceses, it continues:

"There is not a Bishop on the Bench who is not overloaded with work, nor a diocese in the country that is not suffering from the want of a more effective Episcopal supervision. How can the clergy have that personal intercourse with their Bishop, which is so desirable, when one-half the year he is in London, and the other holding confirmations, examining candidates, or consecrating churches. A Bishop, like the Rector of an over-populated parish, is so occupied with routine work, correspondence, societies, accounts, legal questions, and theological controversy, that the higher spiritual works of his mission are thrust out to the great loss of his clergy and injury of himself. It chanced to us to spend a night at an Episcopal palace. The Post brought in some forty or fifty letters. Little, indeed, could the uninitiated guess the amount of business involved in such a correspondence. One letter came from a curate, requesting to be licensed; another from a church-warden, complaining of his rector; a third enclosed a long correspondence between a clergyman and his squire, and the Bishop was asked to read it all over, and say who was right. Others, were in the same strain: an incumbent had differed with his curate; a subscription was wanted for a church; advice was asked on a point of doctrine; a clergyman's widow was in great distress; several charities requested his patronage; a deputation wished to wait upon him; a public meeting hoped for his presidency; a church was announced ready for consecration—the Bishop was asked to fix a day and to preach; the *Curate's Aid Society* wanted a sermon; so did the county Hospital; the Archbishop of Canterbury transmitted some official documents; advice was asked about baths and wash-houses; a heavy packet of papers relating to a suit in the Court of Arches; and some letters from his private friends, completed the list. And this is happening 313 days in the year. The Bishop is asked at one and the same moment to join a conference at Lambeth, and to consecrate a church in his diocese; to read lengthy documents and to forward quick replies; to go forth more frequently to hold confirmations, and to be more at home to see his clergy. In short there are no imaginable impossibilities which a Bishop is not, every day of his life, asked to perform; and all this external to his spiritual work, and by its importunity gets precedence of it. Thus the real benefits of Episcopacy are in a measure lost to the Church, and the spiritual father of the diocese is sunk in the expert man of business."

The *Times* has at length come out in a qualified commendation of the recent Synod of Exeter. It says "much of what was there done was of indisputable advantage to the spiritual union and the public duties of the Church." *It emphatically disclaims Gorhamism!*

"The declaration on the sacrament of baptism was adopted by a unanimous vote of the Synod, and it is a matter of great satisfaction that the opinions which one member of the clergy in this diocese of Exeter has been allowed by the prudent toleration of *the law* to profess are nevertheless disclaimed as a matter of conscience by an overwhelming majority of his clerical brethren."

It concludes:

"We have always contended, in upholding the close connection of our national Church with the state, that the law laid upon that Church no intolerable bondage and no excessive interference, beyond what is necessary for the protection of its own rights, its property, and the liberties of its members. We are confirmed in that opinion by these proceedings, and it would be absurd and unjust to debar any class of Englishmen from that right of meeting and deliberation so long and so largely used by all classes of our countrymen. In that sense and conducted within these limits, diocesan synods may be of considerable utility, and may remove a good deal of suppressed discontent; and perhaps the Bishop of Exeter has rendered us a more real service than he anticipated by this successful experiment."

Some think that the *Time's* party dread the revival of Convocation, and advocate these synods as powerless in legislation, and therefore a harmless method of engaging the attention of the clergy.

We give an abstract of late English and Irish ordinations, from Trinity Sunday onward:

	Deacons.	Priests.
Archbishop of Canterbury,	11	10
" York,	18	10
Bishop of London,	15	12
" Chester,	16	16
" Chichester,	4	5
" Ely,	9	7
" Exeter,	17	15
By the same, for Gloucester and Bristol,	2	6
Bishop of Hereford,	6	6
" Lichfield,	11	21
" Lincoln,	8	11
" Llandaff,	2	0
" Oxford,	18	13
" Peterboro',	6	11
" Ripon,	11	11
" Salisbury,	9	9
" St. David's,	7	8
" Manchester,	5	8
" Norwich,	14	5
" Durham, (July 27,)	10	10
	199	194
Bishop of Tuam, (Trin. S.)	5	6
" Kilmore, (June 8,)	10	7
" Down and Connor, (Trin. S.)	9	9
	24	22
Total,	223	216

At the assizes at Croyden, a gentleman named Saltan brought an action against Mr. De Held, the superior of the Roman Catholic Society of Redemptionist Fathers, New Park Road, Clapham, for a nuisance occasioned by the continual ringing of their chapel bell, which commenced at five in the morning, and continued with slight intervals through the day. In summing up, the Lord Chief Justice pointed out the law of the subject. First, with regard to the right of using bells at all:

"By the common law, churches of every denomination had a full right to use bells; and it was a vulgar error to suppose that there was any distinction at the present time in this respect. At the same time, those bells might be undoubtedly made use of in such a manner as to create a nuisance, and in that case a Protestant Church and a Roman Catholic one were equally liable. He would now tell them what in his opinion, in law, constituted a nuisance. The mere fact of ringing bells so many times in the day did not in itself constitute a nuisance, the nuisance must be of an enduring and substantial character, not such as would give offence and annoyance to a nervous mind, but which was calculated to cause permanent inconvenience and disturbance to men of ordinary mind and nerve. The jury could say whether the evidence satisfied them of this in the present case."

The jury were in deliberation about two hours, when they returned into court, and gave a verdict for the plaintiff—damages 40s. Upon the application of the learned counsel, his lordship said he thought it was a case in which he ought to certify. —*Guardian*.

The *Leeds Intelligencer* gives a long and interesting account of the consecration of St. Matthew's ch, Little London, Leeds, on Wednesday last, by the Bishop of Ripon. It is of decorated style, and consists of nave, aisles, chancel, organ chapel at the end of the south aisle, vestry, and north-west tower, with sittings for seven hundred persons. The cost of erection was only £2,400. After the ceremony there was a dinner to rich and poor, at which some interesting statements were made by the Bishop of Ripon, and the Vicar of Leeds. His Lordship stated that St. Matthew's was the twenty-second church in his diocese, built under the operation of Sir R. Peel's Act, which he had consecrated:—

"There had been thirty-four such districts formed; and it was a proof of the wisdom of the act that in seven years it had led to the formation of thirty-four districts, and to the erection of twenty-two churches already consecrated; and there were six more in progress of erection. It was beginning at the right end; placing a minister in a district before a church was built, instilling those principles which would lead the population to wish for a church; and then the church was sure to follow under such guidance and superintendence as this district had had."

Dr. Hook stated, that there was another ready to be consecrated when his lordship appointed the time. He had also the authority to offer £1,000 for a church at New Wortley, and the same sum for St. Jude's, Hunslet, on the condition that funds sufficient for the erection of said churches should be raised by August, 1852. The name of the donor he was not at liberty to name.—*Ibid*.

The nave of the old Abbey Church, of St. Mary's, Sherborne, has just been restored at great expense; and after being under repair two years, was opened with much ceremony on Wednesday last. In 1846, the project of restoration, which had been started several times without any adequate responding, was revived with much spirit. Benjamin Ferry Esq. was called in to make a careful inspection of the building, and his report estimated the cost of the work at 5,000£. His report was printed and circulated, as several others had been, with "an appeal to the public"; and on the 30th of August, 1847, the first decisive step was taken in the holding of a meeting of the rate-payers, and of the gentry of the surrounding neighborhood, at which it was announced that Earl Digby would double the other donations that might be given. Four donations of 100£ each, three of 50£ each, and others not so large in amount were at once offered, and in October of the following year, when the inhabitants met to receive the report of R. C. Carpenter, Esq., who had been selected as the architect, the required sum of 5,000£ had been subscribed. Mr. Carpenter's estimate, however, involved an expenditure of 13,000£. After much deliberation, it was agreed to expend the subscriptions in the restoration of the nave—a work which the dangerous state of the tower and the necessity of at once expending a large sum of money upon the piers considerably delayed. For some time, during the reparation of the nave, the east end or chancel was kept open for divine service, but fissures began to show alarmingly in the roof of this part of the church, and it was at length thought advisable to screen it off. Divine service was then performed in the transept, the space for the worshippers growing continually more and more circumscribed, until at length the dangerous state of the tower compelled the entire closing of the church, and the inhabitants worshipped at the adjoining church of Castleton, and in the Town hall. The porch has now been restored, and the pair of old iron gates, done away with, in their place appearing a pair of "severely plain" oak doors studded with nails. Inside, the flooring is of patent tiles, of warm coloring, harmonizing with the richly-decorated bosses and shields of the groined roof, splendidly emblazoned.—*Ibid*.

Papal Aggression Act.—The following is the "Ecclesiastical Titles Bill," *verbatim*, as officially published on the 6th inst.

(14 & 15 *Vic*., *Chap*. *LX*.)

An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom.—[1st *August*, 1851.]

Whereas, divers of Her Majesty's Roman Catholic subjects have assumed to themselves the titles of Archbishop and bishops of a pretended Province, and of pretended Sees or Dioceses, within the United Kingdom, under the color of an alleged authority given to them for that purpose by certain briefs, rescripts, or letters Apostolical from the See of *Rome*, and particularly by a certain brief, rescript, or letters Apostolical purporting to have been given at *Rome* on the 29th of *September*, 1850. And whereas, by the Act of the tenth year of King *George* the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of *England* and *Ireland*, and the doctrine, discipline, and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline, and government thereof, were by the respective Acts of Union of *England* and *Scotland*, and of *Great Britain* and *Ireland*, established permanently and inviolably, and that the right and title of Archbishops to their respective Provinces, of Bishops to their Sees, and of Deans to their Deaneries, as well in *England* as in *Ireland*, has been settled and established by law, it was enacted, that if any person, after the commencement of that Act, other than the person thereunto authorized by law, should assume or use the name, style, or title of Archbishop of any Province, Bishop of any Bishopric, or Dean of any Deanery, in *England* or *Ireland*, he should for every such offence forfeit and pay the sum of one hundred pounds. And whereas it may be doubted whether the recited enactment extends to the Assumption of the title of Archbishop or Bishop of a pretended Province or Diocese, or Archbishop or Bishop of a city, place, or territory, or Dean of any pretended Deanery in *England* or *Ireland*, not being the See, Province, or Diocese of any Archbishop or Bishop, or Dean of any Deanery recognized by law; but the attempt to establish under color of authority from the See of *Rome* or otherwise, such pretended Sees, provinces, Dioceses or Deaneries, is illegal and void. And whereas, it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom. Be it therefore declared and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That—

I.—Briefs, Rescripts, or Letters Apostolical declared unlawful and void.

All such briefs, rescripts, or letters Apostolical, and all and every the jurisdiction, authority, preeminence, or title conferred or pretended to be conferred thereby, are and shall be, and be deemed unlawful and void.

II.—Persons procuring, publishing, or putting in use any such Brief, &c., for constituting Archbishops, Bishops, &c., of pretended Provinces, Sees, or Dioceses, liable to a penalty of £100 for every offence.

And be it enacted, That if, after the passing of this Act, any person shall obtain or cause to be procured from the Bishop or See of *Rome*, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters Apostolical, or any other instrument of writing for the purpose of constituting such Archbishops or Bishops of such pretended Provinces, Sees, or Dioceses within the United Kingdom, or if any person, other than a person thereunto authorized by law in respect of an Archbishopric, Bishopric, or Deanery of the United Church of *England* and *Ireland*, assume or use the name, style, or title of Archbishop, Bishop, or Dean of any city, town, or place, or of any territory or district (under any designation or description whatsoever), in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the See or the Province, or co-extensive with the Province, of any Archbishop, or the See or the Diocese, or co-extensive with the Diocese, of any Bishop, or the seat or place of the Church of any Dean, or co-extensive with any Deanery, of the said United Church, the person so offending shall for every such offence forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited Act may be recovered under the provisions thereof, or by action of debt at the suit of any person in one of Her Majesty's superior Courts of law, with the consent of Her Majesty's Attorney-General in England, or Her Majesty's Advocate in Scotland, as the case may be.

III.—Act not to extend to Bishops of the Protestant Episcopal Church in Scotland.

This Act shall not extend or apply to the assumption or use by any Bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some district or place in Scotland of any name, style, or title in respect of such district or place; but nothing herein contained shall be taken to give any right to any such Bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

IV.—Nothing to affect Provisions of 7 and 8 Vict., c. 97.

Be it enacted that nothing herein contained, shall be construed to annul, repeal, or in any manner affect any provision contained in an Act passed in the eighth year of the reign of Her present Majesty, intituled "An Act for the more effectual Application of Charitable Donations and Bequests in Ireland."

New Publications.

The North British Review for August, republished by Messrs. L. Scott & Co., is characterized by the usual solidity and ability of this periodical. The papers are: 1. *The Social Science, its History and Prospects*; it is candid and conservative in tone, and rebukes the material and mechanical theories adopted by some modern writers in reference to men and their social state. 2. *The Literature of Apologetics*, an account of Migne's *Demonstrations Evangeliques*, and a review of the controversies between Christianity and unbelief. 3. *Net Results of* 1848 *in Germany and Italy* candidly states the errors committed by the popular leaders, and is hopeful for the future, considering the results that have been already attained. 4. *Typical forms; Goethe, Prof. Owen, Mr. Fairbairn*; a profound article, the writer shows how the principles of *order and special adaptation* are found in all the works of God, and after illustrating this by examples drawn from the vegetable and animal kingdoms, and showing the prevalence of typal and archetypal forms, he proceeds to show that the typical system runs through the whole Divine economy, revealed in the Kingdom of Grace. 5. *Recent works of Fiction*. 6. *Kingsley's Saints Tragedy and Village Sermons*. 7. *Character in Architecture*, a review of Ruskin's Stones of Venice, and an examination of the *Renaissance* school of art. 8. *The Five wounds of the Holy* [Roman] *Church*. These are, according to Rosmini, 1st, the division of the people from the clergy in public worship by the services being in an *unknown tongue*, 2nd, the insufficient education of the clergy, 3rd, the disunion of the bishops, 4th, lay patronage, *the abandonment of the nomination of bishops to the lay power*, 5th, the servitude of ecclesiastical property. 9. *Babbage on the Exposition* of 1851, with facts worth noting.

Blackwood's Magazine for August, republished by the same firm, contains: 1. *The Census and Free Trade*, with an abundance of statistics. 2. *Voltaire in the Crystal Palace*, a capitally executed satire. 3. *Pictures from St. Petersburgh*, by a German, giving a favorable view of the present Emperor's character. 4. "My Novel" continued. 5. *Paris* in 1851. 6. *London Diary of a German Authoress*. 7. *The Raid of Arnaboly*, an amusing *extravaganza*. 8. *The Scarborough Election*. 9. Obituary Notice of the late D. M. Moir.—(Delta.)

Littell's Living Age, Nos. 379, 380 and 381, comprises several articles of sterling value. A review of *Hartley Coleridge's* Poems from the Christian Remembrancer, and of an Italion novel, *Margarita Pusterla* from the same. An extract from a paper in the *Westminster Review* on Spanish Literature will be read with pleasure; the case of *Conelly vs. Conelly* is a pretty full report from the Morning Chronicle; *Dixon's Life of Penn* is reviewed from the *Edinburgh*; "*Scotland before the Reformation*" is republished from the *Quarterly*; *Modern Chemistry* from the Edinburgh is an able *resume of* the science; there are also some pleasing tales, short extracts from public journals, poetry, &c.

The 10th and 11th Nos. of Mayhew's London Poor have been published by Messrs. Harper, completing the first volume. A portrait of the author is given in one of these numbers. It is really an astonishing book, embracing depths of human misery and degradation inconceivable by most readers.

No. 38 of Appleton's Dictionary of Mechanics is chiefly occupied with *Water Wheels, Wheels, Weights and Measures, and varieties of Woods*. Two numbers more will complete this invaluable Dictionary. There are 120 illustrations in the number before us.

The Methodist Quarterly Review for July has been before us for some time. It is marked by ability and interest. The articles are: 1. *Unity of the Human Race*, with an investigation of the theories of Pritchard, Agassiz, and others, and supports the derivation of the human race from one pair of parents. 2. The Doctrine of the *Logos*, St. John's Gospel, ch. i., v. 1-18. 3. *The Methodist Episcopal Church, South*, a sketch of the difficulties and separation between the N. and S. branches of this denomination. 4. *The Government and Discipline of the Apostolical Church* has some good remarks on the holiness and solemnity of the ministerial office, but does not give a true "original draught," as it seems to us. 5. *Progress of Liberal Principles*. 6. *Plutarch's Moralia*, a brief account of the pieces which go under that name. Book Notices, Literary Intelligence, List of New Publications.

☞ Several notices are crowded out.

Diocesan Intelligence.

New York.—*Bishop DeLancey's Official Services*.—Sept. 2. In St. George's Church, Schenectady, preached and confirmed *twenty-two* persons. Sept. 3. In Christ Church, Duanesburgh, preached and confirmed *six* persons. Sept. 4. In Trinity Church, West Troy, preached and confirmed eight persons, including two from Cohoes. Sept. 5. In Grace Church, Waterford, preached and confirmed fifteen including *ten* from Trinity Church, Lansingburgh, one of whom was confirmed in private. Sept. 7. In St. Paul's Church, Troy, preached and confirmed *twenty-five*, (including one confirmed in private) and administered the holy communion in public, and also in private to a sick person. In St. John's Church, Troy, in the afternoon confirmed *twelve* persons, the sermon was preached by the Rector. In Christ Church, Troy, in the evening, preached, confirmed *twenty two* including two from Trinity Church, Lansingburgh, and one confirmed in private the day before.

Western New York.—*Bishop De Lancey's Visitations*.—On Sunday evening, the 17th ult., in the Chapel of Geneva College, the Rev. Dr. Metcalf read prayers, the Rev. Dr. Hale preached, and the Bishop confirmed a student.

On Tuesday, August 26th, in the morning, services were held in the Presbyterian house of worship, at Wayne. Prayers were read by the Rev. Mr. Woodward of Hammondsport, assisted by the Rev. Mr. Atwill, of Bedford, who read the lessons. The Bishop preached.

In the afternoon, at the Baptist House of worship, in Bradford, the Rev. Mr. Gregory, of Bath, read prayers, assisted by the Rev. Mr. Woodward, who read the lessons. The confirmation preface was read by the Rev. Mr. Atwill, the Missionary of the station. The Bishop preached and confirmed six persons.

On Wednesday afternoon, the 27th, in Trinity Church, Howard, the Rev. Mr. Gregory read prayers, and the Bishop baptized one child, confirmed one person, and preached.

On Thursday morning, the 28th, Rev. Almon Gregory was instituted Rector of St. Thomas' Church, Bath, by the Bishop. Prayers were read by the Rev. Mr. Atwill, assisted by the Rev Mr Woodward, who read the first lesson, the Rev Mr. Lightbourn, of Corning, who read the second lesson, and the Rev. Mr. Hull, of Elmira, who read the creed and collects. Messrs. Henry Brothers and W. Lay Noble, as the Wardens of the Parish, partook in the services, the keys being presented to the Rector by Mr. Brothers. The sermon was preached by the Bishop, who confirmed twenty persons, including two in private. The newly instituted Rector administered the holy communion, assisted in the distribution of the elements by the Rev. Mr. Hull. A large congregation attended the services.

In the afternoon of the same day, the Bishop visited St. James' Church, Hammondsport. Prayers were read by the Rev. Mr. Gregory, assisted by the Rev. Mr. Atwill, who read the lessons. The preface was read by the Rev. Mr. Woodward, the Missionary of the station, and the Bishop preached and confirmed *three* persons.

Summary of services in Steuben Co.: Visited four Churches, baptized one child, instituted one Rector, preached five times, and confirmed *thirty* persons, averaging *seven* for each Parish.—*Gospel Messenger*.

Candidate for Orders.—At the meeting of the Standing Committee on the 28th of August, Mr. Lyman Hinsdale Sherwood, was recommended to the Bishop as a candidate for holy orders, and the Rev. George Morgan Hills, Deacon, was recommended for Priest's orders.—*Ibid*

The following are the Deputies to the General Convention.

Rev. P. A. Proal, D. D., Rev. H. Gregory, D. D., Rev. J. V. Van Ingen, D. D., Rev. Edward Ingersoll, Messrs. W. C. Pierrepont, Horatio Seymour, George B. Webster, C. H. Carroll.

They should have been inserted in the proceedings of the Convention last week.—*Ibid*.

Geneva College.—Extract from the Journal of the Convention of the Diocese of Western New York, held at Rochester, on the 20th and 21st of August, 1851.—From the Bishop's Address.

"Geneva College continues to merit the enlarged patronage of the Diocese. It failed with all the other applicant Colleges of the State to obtain the pecuniary patronage of the Legislature at its last session.

It is much to be regretted that all the Colleges of the State are not independent on the annual appropriations of the Legislature, expensively obtained, reluctantly awarded, and scantily and inadequately supplied. There is but one remedy, and that is, the ample and adequate endowment of our respective Colleges, not by the Legislature, but by their friends, to render them in no way dependent on Legislative aid. The subject of education is a primary matter for all religious bodies amongst us, no less than to the State itself. Education necessarily comprises two things; first, secular instruction,—and second, moral and religious instruction. All Christian people hold that secular instruction must be founded on and combined with moral and religious instruction, and that they cannot rightly be separated, in the complete education of our children, so long as we and they acknowledge our dependence upon God, and our responsibility at his bar; and have not only bodies to be cared for, but minds to be instructed, and souls to be saved. The State can only provide for *secular* instruction. It cannot undertake in its teachings to touch upon man's relation to God and Christ, without a direct violation of the Constitution which guarantees to every one of us—"that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind."—The State can then impart only secular instruction—one half—and in the view of all religious men,—the less important half of education. The secular part of education the State is aiming, and rightly aiming to make free to all its citizens. It remains then for religious bodies to make the whole of education, secular and religious, free also, according to their respective religious views. This can be done only by liberal endowments by religious bodies and individuals, of free schools, Academies, and Colleges. Hitherto our Colleges particularly have had to depend mainly for support upon payments from the pupils, aided by very uncertain and limited, and in many cases, by no endowments and appropriations from the Legislature and individuals. Hence, many of these institutions amongst us have had an imperfect, sickly, flickering, contingent existence, often seeking popularity at the expense of necessary rigor, sacrificing discipline to numbers, and conciliating ignorance and indolence by yielding to their demands as to the extent, the nature, and the thoroughness of the education they impart.

Depending upon the number of pupils for the very means of subsistence, the pupils, not the Colleges, are the patrons. Numbers, not efficiency and thoroughness of instruction and discipline, are the controlling influence. Reverse the position of the parties, make the Colleges in reality, the patrons of education, by the offer of *free* education according to the principles of religion, to all young men, who will accept the blessing on the condition of faithful study and good behaviour, and the Halls of our Institutions would at once be better filled, better governed, better furnished, and exert the right and true influence over the youthful mind, and the parental judgment.

I cherish the hope that Geneva College will be able at some no distant day to assume and maintain such a position. In the best judgment that I can give to this most important topic, I am fully convinced that this is the true and the only source of prosperity and efficiency to the College, and in this view I most earnestly commend it to the liberality, piety, judgment, and zeal of the Diocese and Church for such endowments as will place it in the high and honorable position of the *Free Patron* of all the youth who seek sound education in her Halls."—*Ibid*.

St. Paul's Church, Buffalo.—We were surprised, yesterday, on visiting this beautiful structure, to find how nearly completed is the interior. The scaffolding has been removed, except over the chancel, the seats are all ready, or nearly so, and will be in their places by the close of next week. There are to be some peculiarities in the seats, which will render them comfortable and convenient, beyond those in any other church, here. Instead of running through, from aisle to aisle, they are cut off at alternate ends, so as to give seats for three and five persons alternately. This arrangement is novel and admirable, affording an opportunity for the purchase of half slips on either aisle. Again there are no doors to slips, thus saving the annoyance of obstruction to ingress and egress.

The finish, in black-walnut, and the ceiling, in mazarine-blue, are beautiful exceedingly; while the numerous little nooks and corners, and Gothic arches and windows, give the interior the air of an old cathedral, more than any other similar edifice we know of. The organ is to occupy the whole loft at the right of the chancel; it is now being constructed by House, of this city. The windows of stained glass, are being constructed in New York city. Those for the south side, are now completed. The doors, throughout the church, are to slide, instead of opening upon the hinges, and are very beautifully ornamented in rich tracery work and moulding. The campanilla will soon receive the old bell, which has so often sounded pleasantly upon the ears of our villagers and citizens, and about the first of September, it will summon the worshipers to the consecration of the new St. Paul's—one of the finest church edifices in the country.—*Buffalo Courier*.

Illinois.—We have just learnt that the Rev. Dr. Whitehouse has been elected Assistant Bishop.

We are requested to give notice that the Vestry of the Church of the Holy Evangelists, have resolved to remove to St. George's Church, Beekman st., and that the change will take place on Sunday next. Divine Service will be held morning and afternoon. Sermon by the Rector, Rev. Benjamin Evans.

General Theological Seminary.—The special meeting for a Professor of Ecclesiastical History was held on Wednesday evening last, pursuant to notice. We have only time at present to mention that on the seventh ballot the Rev. Milo Mahan was elected by 38 votes out of 73. We congratulate our reverend brother and the church on this auspicious result. We shall give a fuller account of the proceedings in our next.

We are sorry to learn from the publishers, Messrs. Gengembre, that the publication of the Portraits of the Bishops of the Church has failed for want of support. Arrangements are making to refund the subscription monies to those who have paid in advance.

Erratum.—In Letter 7 on Baptismal Regeneration paragraph four, line ten, for *our* read *an* Apostolic Church.

CLERICAL CHANGES.

The Rev. F. H. McGuire, on account of ill-health, has resigned the charge of St. James' Parish, Mecklenburg, Va.

The Rev. C. H. Shield has accepted a call to Salem, Fanquier county, Va.

The Rev. Edward Ballard has been elected Principal of Cheshire Academy, Conn.

The Rev. F. H. L. Laird has resigned his office in Shelby College, Ky., and removed to Simpsonville, Shelby co., Ky.

The Rev. Wm. Norwood, D. D., with restored health has taken temporary charge of St. Paul's Church, Hanover co., Va. His residence is still in Richmond.

The Rev. G. Thompson has resigned the charge of St. Luke's Church, Cincinnati, and removed to Mt. Vernon, Ohio.

Married.

In West Bloomfield, N. Y., Sept. 1st, by the Rev. Dr. Van Ingen, the Rev. H. H. Reid, Rector of Christ church, Watertown, Conn., and Miss Mary L. Brown.

In Otego, Wednesday morning, Sept. 3d, by Rev. John Hughs, Henry E. Stone, M. D., to Amanda B., only daughter of Salmon Cunningham, all of Otego.

Died.

At Richfield Springs, on Thursday, Aug. 28th, Mrs. Mary Griswold, wife of Z. Griswold, aged 67 years.

At Salisbury, Md., August 25th, 1851, J. Stark Houghton, of this city, son of Edward and Electa S. Houghton, aged 24 years.

It is but a few months since Mr. Houghton was called to weep over a grave that, with more than ordinary insatiableness, had deprived him at once of a wife and a child.

It has now pleased almighty God, in His wise Providence, to restore him, as we trust, to their society, by the still waters of Paradise. For *they*, departed, the one in the sweet innocency of regenerated infancy, and the other in the sanctity of devout Christian womanhood; while *he* has gone, leaving the testimony of having meekly submitted himself to God's fatherly visitation, and employed the space of his bereavement in preparing himself to seek, and in seeking, through two of the appointed channels, viz., Confirmation and the Eucharist, grace, whether to live or to die.

On Friday morning, August 22d, in Sing Sing, at the house of Philip C. Van Wyck, Philip Van Cortlandt Battin, aged 18 months, of cholera infantum, infant son of Rev. S. A. Battin, Rector of Christ Church, Cooperstown.

On the evening of the 28th of August, 1851, Mrs. Eleanor Brasher Reynolds, widow of the late Edward Reynolds, Esq. The deceased was the daughter of the late Judge Jacob Hagerman, of New York, and daughter-in-law of the Rev. John Reynolds, D. D., of London. A woman of pure unaffected piety, of a generous, self-sacrificing and affectionate nature; as universally beloved while living as lamented when dead,—she has lived and died a sincere Christian.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A stated monthly meet'g of the above Society, will be held at 69 Bond street, on Thursday evening next, the 18th instant, at 8 o'clock.

F. W. Welchman, Rec. Sec.

☞ Mrs. Allin's School for Young Ladies, No. 18 Vestry St., between Varick and Hudson, was opened on Monday, Sept. 8.

☞ St. George's Chapel, Beekman St., having been closed for a few weeks, for the purpose of repairs and painting, will re-open on Sunday, (to-morrow) at 10½ A.M. The Sunday School opens at 9 A. M., and, until further notice, will meet in the basement of the Church in Vandewater St.

New York, September 13, 1851.

☞ The opening (five days later than usual) of the Mount Washington Collegiate Institute, (No. 218 14th st.) for the reception of its pupils, has been postponed until the 15th of September, when the enlargement of the building will be complete.

☞ Miss Adrain's Seminary for Young Ladies, Jamaica, L. I., will re-open Sept. 15th, (3rd Monday.

⁂ The next Session of the Gen. Theological Seminary of the Protestant Episcopal Church will commence on Monday, Oct. 6th. Candidates for admission who are not Bachelors of Arts are expected to produce a certificate from their Bishop that they are Candidates for Holy Orders with full *literary* qualifications, or a satisfactory certificate of classical and scientific attainments. Those who have not been admitted as Candidates for Orders must also bring testimonials of moral and religious character. *All* applicants for admission must stand an examination on the Primary Elements of the Hebrew Tongue; on the Greek Grammar, and the original Text of the Gospels and the Acts; and on the Rules and Principles of English Composition, with a specimen of Composition. The students and candidates for admission are requested to assemble in the Chapel at 9 o'clock A. M., of the day above specified.

(Signed,) Benj. I. Haight.
Chelsea Square, N. Y., Aug. 25.] Dean of Faculty.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. DeLancey, of Western New York, to perform Episcopal Services, in the following Churches, during the ensuing Summer and Fall, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard for the preceding and subsequent engagement of the Bishop. Half-past 10 o'clock, a.m., and 4 o'clock, p.m., until September, and then 3 o'clock, p.m., are suggested, unless other hours should be more convenient. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point, when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

By order of the Standing Committee,
WILLIAM BERRIAN, President.
BENJ. I. HAIGHT, Secretary.
New York, May 15, 1851.

September.

Friday,	" 12,	a. m. St. Paul's, Poughkeepsie p. m. Christ. "	
Saturday,	" 13,	a. m. Wappinger's Creek.	
13th Sund'y after Trin'y	" 14,	a. m. Fishkill Landing. p. m. Fishkill.	
Monday,	" 15,	a. m. Coldspring. p. m. Phillipstown.	
Tuesday,	" 16,	p. m. Peekskill.	
Ember Day, Wednesday	" 17,	a. m. Sing Sing.	Ordination.
Thursday,	" 18,	a. m. Greenburgh. p. m. Piermont.	
Friday,	" 19,	a. m. Amenia.	Consecration.

NOTICE.

The Annual meeting of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York City on Tuesday the twenty-third day of September at 5 o'clock P. M. J. W. DILLER, Sec'y.

Brooklyn, Aug. 23, 1851—tamg

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Aug. 18, the following contributions, viz.:

S M, a Sunday Scholar of Christ Ch, S I, 2; Fem Institute, Montpelier, Geo, ed Eliza Roberts Af, 20; Misses Mary and Julia Mandeville, fem sch of Industry, Athens, 5; Trinity, Ulster, N Y, 7; Grace, Providence, R I, Af, 2; do, fem sch Bg Fund, China, 5; St Johns, Providence, R I, a member, 25; S S, Christ, Brooklyn, 25; Charleston, Monthly mis'y lec, 3 25; St Paul's, do, 28 75; do, Africa, 10; St Philips, do, Af, 17 50; do, colored members of Af, 3 50. Total $154.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Sept 9, 1851. No. 86 William-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

St Pauls, Red Hook, Rev Harry DeKoven, 25; St Anns, Morrisania, Rev A B Carter, 25.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 10, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4th inst.

Christ, Po'keepsie, Rev S Buel, 22 34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept 10, 1851. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Aug 27, viz:

Thro' E W Howard, R A in R I,—Grace, Providence, 35 76: for the Jews, 2 25; St Johns, Prov, a member 25;—63 01. An Episcopalian, Washington, DC, per Rev J W Clark, 5; Ladies mis'y soc'y, Newtown, Ct, for Ill, 25; Trinity, Portsmouth, Va, thk offgs of a fem member for Or, 5; H L, 50; Jubilee col'n, Trinity, Easton, Pa, 5; total, 153 01.

THOMAS N. STANFORD, Treas.,
New York, Sept 8, 1851. 137 Broadway

P. E CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 8th July last.

J F Cox, ann, 5; S D C Van Bokkelin, ann, 5; E K & Co, (thro' T P Cummings,) don, 50; bx shp Silas Holmes, Trinity, Fairfield, (Southport Burrough,) 19; Col'n in bxs at Ch of Holy Comforter, books, 4 76, for mis'n, 6 10; P K Kearney, ann, 5; G T Strong, ann, 5. Total $102 42.

E. M. DUNCAN, Treasurer.
New York, Sept 9, 1851. 114 Wall-st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Thro' T N Stanford, St Saviours, Maspeth L I, 28; a member of St Pauls, Key West, Fa, 5, this was omitted in April last; St Anna's, Fishkill Landing, N Y, 15 06; St Lukes, N Y, 28; a friend, Trinity, Ulster, N Y, per Rev E A Nichols, 10; St Lukes, Catskill, N Y, 15; Emmanuel, Little Falls, N Y, 8; St James par, Birmingham, Conn, 6 25 Thro' J L Aspinwall, from friends of mission, 30.

JAMES LLOYD BRECK,
St. Paul, Minn., Aug 28. For the Minn. Mission.

☞ The subscriber acknowledges the receipt of the following for the Rev J L Breck's Mission at Minnesota.

Miss E C Boardman, Milford, Conn, $50.

J. L. ASPINWALL,
New York, Sept 9, 1851. 54 South st.

CLERICAL REGISTER.—Clergymen visiting this City are respectfully requested to Register their names and abode at

STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

ST. THOMAS'S HALL, New Windsor, Orange Co., N. Y. Rev. Reuben Riley, Rector.

This Institution will commence its Winter Session on the First Moonday in November next.

The charge for the Scholastic year of ten months, is $250, payable in advance—viz: $125 on the first Monday in November, the beginning of the Winter Session, and $125 on the first Monday in May, the beginning of the Summer Session. This charge includes Tuition, Board, Lodging, Washing, Mending, Fuel and Lights.

Modern Languages, Music, Drawing, Books, Stationery, and Medical attendance, are separate charges.

When two Pupils are sent from the same family, the charge will be $200 each; when three pupils are sent from the same family, $175, each.

The months of April and October are the Vacations.—To those Boys who remain in the Institution during vacation, there will be an additional charge of $12 for Board.

Pupils will be received at any period of the Scholastic year and charged from the date of entrance.

Post Office, Newburgh. Sept 13–2m

WORKS IN PRESS.

PLAIN SERMONS TO SERVANTS, By the Rev. T. T. Castleman, Rector of Trinity Church, Staunton, Va., written at the request of the Bishop and Convocation of Central Virginia. In one vol, 12mo, 75cts. nearly ready.

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Reference: Rev. Gorham D. Abbott, "Collegiate Institution for Young Ladies," Union Park, N. Y., to whom any communication may be addressed. Sept 13—3t

MOUNT WASHINGTON COLLEGIATE INSTITUTE, No. 218 Fourth St., corner of Macdougal, on Washington-square, (Messrs. Clarke & Fahning, Principals,) will open its ninth School year on Monday, the 15th of September, when the enlargement of the school building will be complete. It is hoped that the opening of this Institution a few days later than usual will be more than compensated to its pupils by the increased advantages they will derive from the addition of a set of new rooms for the use of the School, and a corresponding addition of instruction in all the departments of study.

It has ever been the aim of the Principals of this Institution to carry school education to the highest possible degree of perfection; they accordingly selected this location, unsurpassed for its beauty and healthfulness, and having purchased the lot, built thereon the main part of the present edifice, with rooms specially fitted for instruction; and with the new addition, ample in size and number for two hundred pupils, devoting three entire stories of the Building to the use of the School. Being a corner house, the entrance to the dwelling part occupied by one of the Principals, is No. 218 Fourth st. and that of the School, No. 158 Macdougal st.

Circulars for particular information may be obtained at the Bookstore, Nos. 199, 200 and 285 Broadway, also No. 145 Nassau st, No. 49 6th av, at the Drug store, Union Place, Hotel, corner of Broadway and 14th st., and at the Institution. The following patrons of which are regarded as appropriate REFERENCES.

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☞ The fall term of this institution commenced on Monday, Sept. 1. Aug. 30—3t$

COLLEGIATE SCHOOL, 95 Mercer Street, will be re-opened on Monday, 8th September next. Circulars can be obtained at the bookstore of Robert Carter, & Brothers, 289 Broadway.

This school will be removed in November next to the building now erecting in West Fourteenth st., No. 71.

The course of instruction heretofore pursued for so many years, will be continued. Young gentlemen intended either for College or Commercial life, can obtain the requisite preparation.

Sept. 13, 4 T. WM. FORREST, Principal.

BOARD wanted for a gentleman and his wife in a respectable church family, where there are no other boarders. Please address "G". Box 2050 Post office, stating the terms, which must be moderate, location, size of family &c., &c., &c., with real name. Unexceptionable references given and required.

New York Sept. 9th 1851, 1t$

A CLERGYMAN or other professional gentleman desiring a furnished study or office with sleeping room attached may find pleasant accommodations with a small quiet family where there are no boarders. Location Fourth Avenue near 25th Street. A line addressed to C. at the office of this paper will be attended to.

Poetry.

The Skeleton Church.

BY THE REV. GEORGE BRYAN.

The stanzas were suggested by the ruins of a church at Cossby, a hamlet in South Ormsby, in Lincolnshire. The outer walls and tower only remain.

We gaze on thee, lone house of prayer,
For house of prayer we deem thee still;
Though faded all thine altars are,
And earth-dews on thine aisles distil,
An old time unction lingereth round
The place, and makes it holy ground.

We ponder that bright era, when
The old and young thy courts of praise
Throng'd, andfetched home provision then
From heaven-land for eternal days;
And found within thy shrine a clue
To lead them life's dim journeyings through.

Long since those hours of holy light
Have fled; and round thy fated walls,
(From lowly porch to steeple height)
Decay creeps out, and darkness falls;
And silence, such as first came on
In Eden when its guests were gone.

Sometimes we see a human face
All fleshless; yet it sadly tells
Of beauty, and a living grace
Suffused and full, where leanness dwells
Hopeless, till time's frail forms shall be
New moulded for eternity.

So thou: we look with wistful eye
On thy pale form, and think we see
The spirit of old times draw nigh,
And walk the self-same paths as we;
Telling us of the bright array
And frame-work of thy early day.

Then, good folk thought, if God would deign
With men to dwell, His house should be
The comeliest o'er their whole domain,
And steepling, for all eyes to see;
And hand and heart rich offerings bring
Of welcome to the heavenly King.

And well they these foundations laid;
And built for many a distant year;
And sculpture brought her magic aid,
And filled the place with "carved work" gear
And church themes, till, beheld aright,
Men walked these aisles by scriptural light.

Alas, no emblem-truth is told
Here now, but angels still are seen
By faith-light lingering as of old
About the place where Christ hath been;
And still at good men's grave-side they
Keep watch and ward till judgment-day.

O, then thy courts, lone house of prayer,
And verdant swathe once more shall be
Throng'd; and our long lost brethren here
Return to thank high heaven for thee,
If only they the peace-track trod
Thro' thy blest aisles straight home to God.

Ch. of Eng. Mag.

Selected Matter.

From the Galena Advertiser.

Red River Mission.

GALENA, July 22, 1851.

SIR:—In your paper of yesterday, I saw a paragraph in which it was stated that I preached at the Episcopal Church on Sunday, but gave no account of the Missionary station on Lake Winnepeg, where I had been a resident for the last twelve years. It is not usual in the English Church for matters of that sort to be introduced in sermons, but should any of your readers be desirous of knowing what has been done among the Indians of Rupert's Land, the following particulars are at your service.

The Missionary station of which I had charge is one of those belonging to the Church of England Missionary Society, and was commenced in the year 1832. During the first seven years it was in the charge of a native schoolmaster, and under the superintendence of a clergyman, living at a distance of fourteen miles. In 1839, it was deemed necessary that there should be a resident Missionary, and I was appointed. I found about 350 baptized Indians, of whom one-third were Chippeways and two-thirds Crows. There were forty-four communicants at the Church, and about sixty children in the day school. The Indians were mostly living in small cottages, with a plot of ground varying from one to five acres, upon which they grow wheat, barley, and potatoes Such was the state in which I found things in 1839.

During the twelve years of my residence, I have baptized somewhere about three hundred, and the communicants now number one hundred and twenty one. The school has also increased in proportion to the population. The houses and farms have been a good deal improved, but not to the extent of my wishes. In order to encourage agriculture, I had a large farm on which I employed the elder school children, and gave them such instructions as became requisite to fit them for managing their own farms. In dealing with the Indians, we have not only to evangelize, but to civilize, and agriculture becomes indispensably necessary in effecting the latter object. Such, however, is the want of energy and forethought of the Indian, that he does not get on as white men would do in the same circumstances. Instead of trying to accumulate property, he is satisfied if he can barely keep starvation from his door; but between indolence and mismanagement, very frequently fails in attaining even that. The Christian Indians of my charge were, I believe, most of them sincere in their religious profession, and wished to live in accordance with the same, but their temporal affairs, were both to themselves and to me a source of continual difficulty. If, however, the Indians of my charge were not all I could have wished, there was much cause for thankfulness on account of the progress which had been made, and we may hope that the good work will, though slowly, advance steadily.

The church and station of which I had the charge, is the most northern one in the Red River Colony, and is situated a few miles above where the river empties itself into Lake Winepeg. The congregation was entirely Indian, two-thirds of whom, however, can speak English, having been educated in the Missionary school. The Sunday morning Service was always in English, and the afternoon service in Indian. The population is about 600.

There are three other churches belonging to the Church of England, in the Red River Colony, the congregations at which are all European, or half-breed, and speak English. The Bishop of Rupert's Land resides at one of the three—namely, that of the Selkirk district. A fifth English Church is on the point of being erected: at present there is no other Protestant place of worship, except those of the Church of England. The whole Protestant population, including those of the Indian settlement, amounts to about 3,500.

The Roman Catholic populatien in the Colony amounts to about the same number, and are all of French origin, and speak the French language. They have a large Cathedral at which their Bishop resides, with one and generally more priests, and have a church eighteen miles from their Cathedral. They have also a convent of "Les Sœurs de Charite," where a school is kept for young ladies.

I am, sir, your obedient Servant,
J. SMITHURST.

From the Commercial Advertiser.

THE SUN'S ECLIPSE IN SWEDEN.—In the Boston Traveller we find the following account of observations of the sun's total eclipse, taken at Lilla Edet, in Sweden, on the 28th of July, by Mr. Bond, of the Cambridge University. Lilla Edet is in latitude 58 07, longitude 12 08, East of Greenwich.

My telescope I removed under the shelter of a large rock, to avoid the annoyance of a brisk breeze from the South West, which was at one time troublesome; but the coming on of the darkness seemed to produce the singular effect of hushing the winds into silence, for the moment of totality was preceded by a calm, like that which often marks the approach of a thunder storm.

For the first contact, which presented little interest, I watched a long time; after losing the sun once or twice in the clouds, I observed it tolerably well. Meanwhile the sky was clearing delightfully; a heavy bank of cirrostratus in the West was rising so slowly that it was now nearly certain that we should have a fulfilment of all that we could wish. The telescope was placed close to the ground and made perfectly firm with stones piled on its tripod. I lay at full length on the turf, the eye-piece of the telescope only a foot from the ground.

As the time drew near when the moon was to completely cover the sun, the clouds dispersed entirely from its neighborhood, leaving a thin veil of cirrus, which, without question, often accompanies the most perfect vision. Such, for instance, was the case on the night when we established the fact of the new ring of Saturn. It now had a similar effect, for the definition of the edges of the sun and moon was remarkably excellent. A few cumuli were gathered round the horizon.

Until about five minutes before the time of total obscuration, I had leisure to watch the general effect on the landscape of the increasing darkness. It is a common error, though a great mistake, to suppose that the darkness of a total eclipse is of the same kind with that of night of equal intensity. An ordinary starlight night, when the moon and twilight are absent, is much darker. But the thickest darkness that ever shrouded the earth is joy and gladness compared with the peculiar light emanating from the corona which encircles the moon when the eclipse is total.

The outline of the lunar mountains was finely projected in profile under the sun; and these, as the crescent of light narrowed, produced a singular appearance on the Southern cusp. Presently, as I watched intently, the edge of the light was broken up into beads, moving toward the point. The complete covering of the sun's disc by the moon succeeded instantaneously. Up to this point I may say that I was in a great measure prepared for all that I saw. I had seen other eclipses, and this was like one of them on a great scale. The change which takes place in less than a tenth of a second, so entirely alters the scene, that the second which precedes the instant of total obscuration gives one no idea of what is to follow. Some seconds elapsed before I had my thoughts sufficiently about me to remove the screen from the eye-piece. What I then saw it is utterly beyond my power of language adequately to express. The corona of white light which encircled the dark body of the moon, resembling the aureola, or glory, by which painters designate the person of the Saviour, its radiations extending from the circumference to a distance equal to about one-half of the sun's diameter. I suppose it must be some peculiarity in its light, which gives such a strange aspect to all natural objects seen by it.

Rose-colored flames, at the same instant with the corona, appeared on the sun's edge. The sight filled me with unmingled, inexpressible admiration. An arch of light like a rainbow connected two of them, not so bright as they were. The scene was as surpassingly beautiful as it was awful and grand. Had a new sun appeared in the heavens, I could scarcely have been more taken by surprise than I was when I saw these flame-like prominences projecting from the inner edge of the corona.

My eye was at the telescope, with the exception of a glance or two about me at the landscape shrouded in darkness, the whole time during which the total phase continued. They were seen, however, by many with the naked eye. In a Gothenburg newspaper which I have since seen, they are compared to the sparkling of the Kohinoor diamond. Capt. M. and his family saw them with a spy glass. Capt. S. was on Lake Wennern at the time, and altered his course so as to come within the shadow. He saw them both with a telescope and with the naked eye alone. Mr. Lassel at Trollhatta, and Mr. Airy, at Gothenburg, were equally fortunate with us. Before the end of totality, the left hand flame disappeared entirely; perhaps was covered by the advancing limb of the moon. Those on the side which the moon was first to leave, increased, until the moment before the edge of the sun appeared; when the rosy light was suffused over the limb of the moon, near where the sun-light first broke forth; and then all vanished as quickly as it had at first appeared.

The light of day had no sooner returned than I went to my room to record all I had seen. I only stopped to notice the shadow of the moon to the South East where the sky was as black as night, while we were already in the sunbeams. I had scarcely reached my lodgings, long before the last contact, when the sun entered the bank of clouds in the West, and was soon concealed from our sight; but all that we could desire was secured already.

WANTED, in a Church School, of limited number, near Baltimore, an American or English gentleman, who is thoroughly competent to give instruction in the French language. He must have the power of government, and devote a large portion of his time to instruction, and supervision. To a communicant of the Protestant Episcopal Church, who has the requisite qualifications, a desirable home and ample compensation could be offered. One who can teach drawing preferred.

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Sep. 6—4t$. Baltimore, Md.

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Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

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For further particulars, enquire at the Manufactory.

New York, Sept. 6, 1851.

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Sept 6, 1851—1yr$

A CARD.

REV. S. A. CRANE Will receive into his family at East Greenwich, R. I., a few pupils to be instructed in the usual branches of an English and Classical education. He will be in New York on the 24th inst., to receive applications and may be found at the S. S. Depository, No. 20 John St., between the hours of 12 and 2 o'cl'k on that and on every day during the sitting of the New York Diocesan Convention. Reference in the mean time may be had to John W. Mitchell, No. 75, Nassau St. N. Y.

Sept 6—4t

SCHOOL BOOKS AND SCHOOL STATIONERY at T. J. Crowen's Miscellaneous Bookstore, 599 Broadway.

Teachers and Parents are respectfully solicited to call at the subscribers store for any books they may require in the various branches of education. He promises to sell at as low prices as any other establishment in the city.

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Aug. 30—4t$

TO PARENTS AND GUARDIANS GOING SOUTH.

A LADY Long accustomed to Teaching and able to give satisfactory reference from her present situation wishes to engage as Governess in a respectable family.—She is a good English, and French scholar, understands Music and Drawing, as well as the management of children. None need apply but those determined not to interfere with her in the discharge of her duties.

Address W, 59 Second St., N.Y. Sept 6—3t$

A YOUNG LADY Desires a situation as Teacher. She is prepared to give instruction in all the elementary English branches, and in the rudiments of Music and French. She would prefer a situation with some family or school connected with the Episcopal Church.

Reference: Rev. Gorham D. Abbott, "Collegiate Institution for Young Ladies," Union Park, N. Y., to whom any communication may be addressed. Sept 6—3t

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Six Teachers are now employed in this Institution. Two in the English Departments; a teacher of Classics and Mathematics; a Professor of the French and Italian Languages; a teacher of Drawing and Ornamental Penmanship; a teacher of Vocal and Instrumental Music.

TERMS.

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Rev. Eli H. Canfield.

PATRONS:

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P. S. Churchmen of New York and vicinity are respectfully invited to visit this school.

WM. B. STOUGHTON, Principal.

Sept. 6 - 6t

REPORT FOR AUG, of the New York Life Insurance Company, 106 Broadway. This institution during the month of August, 1851, has issued Ninety-six new policies, viz:

To Merchants	29	To Manufacturers	5
Lawyers	3	Mechanics	11
Clerks	7	Agents	4
Farmers	5	Clergymen	3
Ladies	1	Machinists	
Physicians	4	Public Officers	2
Hotel Keepers	3	Planters	0
Builder	0	Navigators	0
Teachers	3	Others	16
	55		41
Total for the month,			96
Whole number of policies issued by the Company,			7401

Accumulated capital,

$360,000,

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BUNNELL & PRICE will publish this day, pursuant to a resolution of the Missionary Committee, by Rev. John Frederick Schroeder, D.D., A CHART OF THE DIOCESE OF NEW-YORK, exhibiting in a map of the 31 counties in the Diocese all the places where are situated its Churches and Missionary Stations, and also furnishing, in a series of Tabular Views, the name and place of each Church and Station, the names of towns in which there are no Churches, nor Stations, the population of each town and county at five successive periods during the last 25 years, the number of Clergymen at twenty-two successive periods, from the time of the origin of the Diocese; the number of Parishes at twelve successive periods during the last 23 years, and Biographical and Chronological Records relating to Birth, Education, Ministry, Consecration and Episcopate of each of the Bishops of the Diocese.

Price $1 50 in colored sheets; $2 mounted, colored and varnished. BUNNELL PRICE, Publishers, 121 Fulton st., N. Y.

N. B. The Evergreen for September also ready, 18d per no. Subscription $2 per annum in advance.

Sept. 6—tf

ENCAUSTIC TILES for Floors of Churches, Public Buildings and Dwellings.

The patterns are various; some of the richly inlaid ones being copies from the Cathedrals, and comprising Emblems, and effigies of the Evangelists, &c. Various patterns may be seen permanently laid down at the store of the Subscribers, by whom they are kept on hand for sale.

MILLER, COATES & YOULE,
July 26-6m 279 Pearl st., N.Y.

CUTTER'S
ANATOMY, PHYSIOLOGY,
AND
HYGIENE.
REVISED EDITION, 1849.

ALTHOUGH the works prepared by Dr. Cutter, had met with very general approbation, yet those interested have determined to make the series as perfect as possible. To accomplish this, the author was engaged more than a year, in thoroughly revising every part. In this task he was aided by several friends and practical instructors. After the work was thus thoroughly remodelled, the publishers caused an edition of several hundred copies to be printed.

The recitation room is the test place of a *text-book*. In order to submit the Revised Edition to this ordeal, twenty of the best schools in the country, were gratuitously supplied with copies for classes. This was done with the understanding, that both *instructors* and *pupils* should criticise the work, in the most searching manner, upon all points; arrangement, matter, language, illustrations, &c.

The following are the names of several of the gentlemen who formed classes and reviewed the work in the recitation room. Rev. Edward Hitchcock, DD., President of Amherst College, Mass; N. Tillinghast, Esq, Principal of the Massachusetts State Normal School, at Bridgewater; Rev. A. Farwell, Principal of Abbott Female Seminary, Andover, Mass; Rev R. S. Rust, Principal of N. H. Conference Seminary, Northfield, N.H., and Commissioner of Common Schools for N.H.; David Worcester, Esq., Principal of High School, Bangor, Me; J. S. Spaulding, Esq., Principal of Bakersfield Academy, Vt.; Isaac T. Goodnow, Esq. Associate Principal of Conference Seminary, Greenwich, R.I.; Nathan Britton, Esq. Principal of Union School, Adrian, Mich; Leander Wetherell, Esq. Associate Principal of Collegiate Institute, Rochester, N.Y; L. W. Clark, Esq, Principal of Academy, East Bloomfield, N.Y; J. G. K. Truair, Esq, Principal of Collegiate Institute, Brockport, N.Y.; Rev. J. R. Irish, Principal of DeRuyter Institute, N.Y.; G. E. Coburn, Esq, Principal of Owego Academy, and President of N.Y. State Teachers Association; R. D. Mussey, M. D., formerly Prof. of Anatomy and Surgery, Dartmouth College, N.H., now Prof. of Surgery in the Ohio Medical College; Joseph Ray, MD., Prof. of Natural Sciences and Mathematics, Woodward College, Cincinnati, Ohio; F. Merritt, M. D., Prof of Anatomy and Botany, Starling Medical College, Columbus, Ohio; I. E. M. Girr, A.M., M.D., Prof. of Anatomy, Physiology and Chemistry, St. Mary University, Ill.

With the advantage of the free and valuable criticisms and suggestions made by these able and practical instructors, the author, with the aid of two assistants, who were practical teachers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing INTRINSIC MERIT *superior to any works ever prepared for schools, upon the subjects of*

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5. They contain directions to guide Nurses, Watchers and other attendants on sick persons, in their efforts to mitigate and remove disease.

These two features mentioned last make these works valuable for families as well as schools.

By the aid of the Anatomical Plates, Anatomy, Physiology, and Hygiene can be taught as easily as Geography, and be made more interesting and instructive to the pupil.

Another important feature of these works is, that

ANATOMY, PHYSIOLOGY AND HYGIENE

are treated in distinct chapters, thus giving the teacher and the pupil freedom to omit any portion. Thus the pupil can easily discriminate and remember the topic under investigation.

Another equally important feature is that the proper technical name of each organ is retained; but the names are divided into syllables, and in every case the accented one is marked: as *œ-soph'a-gus* (gullet.) In this way all possible objections to technical terms are obviated.

These works are now used in the New York State Normal School; State Normal School, Ct.; the three State Normal Schools, Mass.; the Public Schools of Boston, Providence, R. I., Bangor, Me., New York City, Utica, Syracuse, Oswego, Rochester, Buffalo, NY; Washington, D.C.; Reading, Lancaster, Harrisburg, Pittsburg, Pa.; Detroit, Mich.; Cleveland, Columbus, Zanesville, Marietta, Cincinnati, Ohio Of one hundred and twenty Colleges, Seminaries and Academies that report the study of Physiology to the Regents of the University of N.Y., one hundred and thirteen of them used this series of books, (see Regent's Report, 1851.)

The Colleges, Academies, Seminaries, High Schools and Common Schools of other States, use this series of works as generally as those of the State of N.Y.

For sale by the Publishers, B. B. MUSSEY & Co., Boston, CLARK AUSTIN & Co., and by Booksellers generally.

P.S.—The Outline Anatomical Plates have been introduced into more than one hundred Colleges, Academies and Schools. They can be obtained of the Author, Calvin Cutter, M.D., at Warren, Mass., at a cheaper rate than any others before the public. Aug 23-4t

MRS. MEAR'S French and English Boarding and Day School for Young Ladies, 184 Broadway, corner of 10th st.) will re-open on Thursday, September the 4th. Aug 21-1m

THE COLLEGE OF ST. JAMES,
Washington County, Md.
(The Diocesan College of the Prot. Episcopal Church.)

THE TENTH ANNUAL SESSION, will open on Monday, October 6, 1851, and continue until the next "Commencement day," the last Thursday in July, 1852. New students are recommended to enter at the opening of the session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

THE COLLEGE

has the usual number of classes, and affords all the opportunities for a complete education, and at the successful termination of the Collegiate course, confers on its graduates the usual academical degrees.

THE GRAMMAR SCHOOL,

immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes.

The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School.

IN THE MERCANTILE CLASSES,

the study of the Greek Language is omitted and its place supplied by additional studies in Modern Languages, Book Keeping, &c.

The situation of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

"Kemp Hall," a new building, 90 feet by 40, will be ready for occupation in the course of the next session. In addition to the former corps of Professors, the Trustees have recently appointed Hugh Davey Evans, LL. D., Lecturer on Civil and Ecclesiastical Law, and John H. Alexander, LL. D., Lecturer on Physics and Chemistry.

The whole annual charge (the same in the College and Grammar School), for the session of ten months, is two hundred and twenty-five dollars, payable semi-annually in advance.

Applications for admission, to be made to
REV. JOHN B KERFOOT, D.D., Rector,
Aug 23-8t College of St James P. O., Maryland.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st., corner Dutch.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeterie." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

tf REV. P. L. JAQUES, Rector.

Published and for sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository No. 20 John street, New York:

BOOKS OF INSTRUCTION,

Union Primer - - - - - per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	1 25
" " " No. 2	1 50
" " " No. 3	1 75
" " " No. 4	3 50
Questions on the Sunday School Books	4 00
Catechism No. 1, (Scripture Catechism)	1 25
Catechism No. 2, (Catechism broken into short questions and answers)	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart, stiff covers	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	4 00
Beaven's Help to Catechizing	6 00
Lloyd's Catechism on the Evidences of the Bible	2 50
Church Catechism	1 00
Office of Devotion for Sunday Schools	2 00
Sunday School Liturgy and Psalms, and Hymns, stiff covers	6 00
Manual of Short Prayers for Children	1 50
Harmony of the Creeds	2 00
Questions on the Book of Commmon Prayer	2 00
Collects from the Prayer Book	1 50
Questions on the Collects, stiff covers	6 00
Catechism on the Collects	20 00
Epistles and Gospels from the Prayer Book	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	8 00
Manual of Oral Instruction upon the Bible	2 00
The History of our Blessed Lord, in Easy Verse	6 00
Bible Companion, vol 1, Old Testament	18 00
" " 2, New "	20 00
Quest. on St. Matthew, part 1, stiff cov.	6 00
" " 2, "	6 00
" " 3, "	6 00
Questions on the Acts, 1,	6 00
" " 2,	6 00
" " 3,	5 00

NEW BOOKS OF INSTRUCTION:

"QUESTIONS ON THE BOOK OF GENESIS," Parts I. II. Price $6 per hundred each.

These Questions are found to give very general satisfaction. They are recommended by several of our Bishops who have examined them. The series is to be continued, and will be followed by "Questions on the Book of Exodus."

THE CHURCH CATECHISM SIMPLIFIED BY QUESTION AND ANSWER; by a Member of the Diocese of South Carolina. Price $3 per hundred.

In its adaptation to the simplest minds, this book is believed to have no superior among the Catechetical books now in use.

SCRIPTURE READING LESSONS FOR YOUNG CHILDREN, Part I $5, Part II. $6, Part III. $5 per hundred, or the three parts in one volume, half morocco, at $25 per hundred.

"These pages are intended to teach children about Jesus Christ. To do this it was necessary to give a short account of man's creation in innocence, and of his fall into sin. For, without knowing something of these, the coming of the Saviour cannot be understood. And this seems to be the due order for instructing Christian Children: who may then afterwards be taken back, with far more profit, to the whole stream of the Old Testament history. Since there are already other works with various titles, the aim of which differed little from this, it is, perhaps, necessary to say in a single word what seems to be the distinguishing feature of these pages. It is, then, the combination of simplicity with reverence. Many Parents have felt a grievous lack of this union in the works here referred to. Indeed no excellence is of more rare attainment than the power of speaking simply, and yet with due reverence. It is so easy to strip these great truths of their mystery, whilst we intend only to remove their needless difficulty. To this danger all representations of the childhood of our Blessed Lord are especially exposed. Children should feel that He was truly a child; as truly as they are children; but they must feel, at the same time, that He was the very Son of God; and this they will not do, if the veil which God's word has drawn over that childhood is rudely drawn aside. The great difference between the faith of Children and adult Christians is, that the one is more implicit, the other, more ascertained. The faithful child has probably quite as true a notion of the unfathomable mysteries of the Christian revelation as the reasoning man. Only the child cannot define what he believes; he cannot mark out the distinctions between his faith, and error; he has not ascertained the proportions and lineaments of the truth which is within him. This, therefore, may suggest to us, how to instruct Children with simplicity, and yet with reverence. It must not be by speaking of the Holy Child Jesus, as if He were only a very Holy Child; for this will rob Children of their implicit, undefined perception, that He was truly a Child, and yet was far, far more than any Child: but it must be by casting off those distinctions, guards, and refinements which unbelief and false doctrine have made needful for the adult, but which it is one blessedness of their age not to need; and so bringing back the tone of statement to that of the most primitive times, when yet creeds and confessions were not, and were not needed in the Church; when there was a blessed freedom of statement, because there was a perfect simplicity of belief. The Teacher's aim will be, not to remove, by familiar explanations, difficulties which he thinks will rise in the Child's mind, but to remove from his own statements all those parts which are the necessary results of those heresies and false doctrines which, amongst perverse men, have grown out of those difficulties. His aim will be, not to simplify the Gospel statements, and so explain difficulties, but to bring back the common statements of the day to the old standard of Gospel simplicity. Thus, for example, this true rule of Christian teaching will give the statements of Scripture concerning our blessed Lord's Godhead and Manhood, each in their fulness; not supposing that familiar explanation will remove their difficulty, but trusting to the brooding of the Spirit, over the nature God has given to the Child, for the power it needs to receive, as it ought, the truth in each of these mysteries.

For this purpose, it would seem to be the great rule that as to these deep things the very language of God's Word should be used. This, therefore, has, as far as possible, been done in the following pages. And further, perhaps we may say, that the next great security is to be found in the instruction being that actually given by a Christian Mother to her own Children. For no studied attempt to produce this result, no forced effort to place the mind in the attitude of such an instructor, can give as good a promise of success, as that afforded by the secret instincts of the new life in such a heart. To none else can those words of deepest wisdom as literally apply. Little children, "I have fed you with milk, and not with meat."

That security is to be found in these pages. They contain the words of one, who, out of the sacred fountains of a Christian Mother's love, has drawn forth, day by day, their portion of her own little ones. May that God whose "revealed Word" belongs by His "Gracious gift to us and to our Children for ever," so give His blessing to this book, that it may help to bring manyy a yound heart to Him, who suffers the little Children to come unto Him, and forbids them not.

"Evidences of Natural and Revealed Religion," also, the Doctrines and Institutions of Christianity; by the author of 'Reasons why I am a Churchman,' half morocco, $30 per hundred.

"To the kindness of the Executive Committee of the General Protestant Episcopal Sunday-School Union in New York, are we indebted for this excellent little book, for which we return them our best thanks.

The only hesitation which we feel in speaking of it, arises from the consciousness of our inability to speak in terms of sufficient commendation of so admirable and so needful an addition to our educational library.

We congratulate all who think with us, that religious education is paramount to all other, and that a child should not be left to grope his way in the dark to the Truth; that in this volume they are at length supplied with an aid at once short and full—short, but not so short as to be superficial; full, but not so full to be tedious—one, which is in every respect calculated to attract and to edify, presenting in its clearness and truthfulness the happiest combination which we have yet seen, for making of the young disciple a willing and an understanding learner.

That which adds greatly to the value of this little book is, that, besides a careful investigation of each branch of evidence, there runs throughout a vein of piety, which will teach the heart while the head is being stored with rich materials for future meditation, as well as for present instruction."

* * * * * * *

"Heartily do we wish Book, Author and Student, God speed."—[*The Church, Toronto Paper.*

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo; single, 25 cents per annum and 50 copies for $10; payable in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Church Depository, 20 John St.

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case general swell, 9 feet high, 5 feet 6 inches tront, three feet deep The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Barrill, corner of Montague Place and Court-st, Brooklyn.

Mar—tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B —Powerful and sweet-toned Church Organs, from $300 upwards.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm. W Olssen, A. M., will open a Boarding School for Boys in the town of Scarsdale, Westchester county, N. Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co., 200 Broadway. April 19-tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order,

ANDREW MENEELY.
West Troy, Jan 1, 1851.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

FAMILY SCHOOL, UTICA.

REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

PURE WINE FOR SACRAMENTAL USE.

WINE, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed PURE JUICE.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The descriptions suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose, should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.

THOMAS McMULLEN,
June 21-3m 10 Wall street, N.Y.

THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
No. 11 Wall Street.

THE FUNDS of this Company, on the 1st August, 1851, amount to over

$1,300,000,

and the annual income is now about $550,000—CHARTER PERPETUAL.

This Company commenced business in May, 1845, and the success attending its operations is unprecedented.

The plan is Mutual, all policies for the whole term of life, participating in the profits, after the payment of the second premium.

Dividends of profits are declared on the 1st of January annually, and all dividends over the sum of $200,000, (which must always remain with the Company as a contingent fund, in addition to the Reserve Fund) are paid to the insured in their regular order.

Parties insuring for the whole term of life, are allowed to give their notes bearing interest at 6 per cent. for one half the annual premium, when the amount is $50 or over.

Persons who desire, may pay quarterly or semi-annually.

No risk is taken exceeding the amount of $10,000.

All who have paid their full premiums in cash, may receive the scrip of the Company, upon which they can obtain two-thirds at any time, the balance to be paid when the dividend of the year for which the scrip was issued is redeemed.

The affairs of this Company, prior to every dividend, are subjected to a rigid mathematical examination; and the greatest care is taken to secure the safe investment of its effects.

Prospectus and annual statements furnished upon application at the office. The Medical Examiner attends at the office daily from 1½ to 2½ o'clock.

Dr. James Stewart, M.D., Medical Examiner; Residence No. 3 Abingdon square.

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
JOS. L. LORD, Agent.
B. C. MILLER, Secretary.
L. C. GROVER, Counsel. Aug 16.tf

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

HOBART HALL ACADEMY.

HOLLAND PATENT, ONEIDA CO., 12 miles North of Utica, via. Stage daily (Sundays excepted) from York House, Whitesboro' street.

FALL TERM

Commences Monday, Sept. 1st, 1851. Under the care of competent teachers, thorough and vigorous instruction will be imparted, which, combined with the quiet seclusion and universal healthiness of the place, must render this a desirable preparatory school for youth, and the Trustees of the Institution feel no hesitation in recommending it to the notice of parents and guardians.

A limited number of students will be taken into the family of the Rector of the Parish, who has had long experience in the management of literary institutions.

Terms, $150 per annum, without incidentals, payable half yearly in advance. By order of Board of Trustees.

REV. J. W. BRADIN, President.
W. W. DEANGELIS, Sec'y.

REFERENCES:
Rt. Rev. Wm. H. DeLancey, Geneva.
Rev. P. A. Proal, D. D., Utica.
Rev. George Leeds, "
J. Watson Williams, Esq., Utica.
Rev. B. I. Haight, D. D., New York.
Aug. 21. 3m

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestan Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851:

President:
JOHN T. ADAMS, 87 Wall street.
Corresponding Secretary:
CHRISTOPHER S. BOURNE, 52 Wall street.
Treasurer;
THOMAS P. CUMMINGS, 74 Beaver street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO. Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These conditions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M

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